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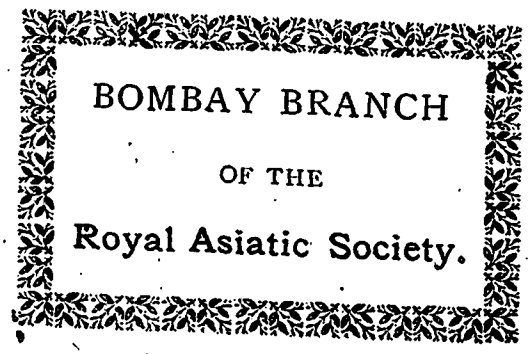

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TRAVELS

ALONG THE

MEDITERRANEAN,

AND PARTS ADJACENT;

IN COMPANY WITH

THE EARL OF BELMORE,

DURING THE YEARS 1816-17-18:

EXTENDING AS FAR AS

THE SECOND CATARACT OF THE NILE,

JERUSALEM, DAMASCUS, BALBEC,

&c. &c.

ILLUSTRATED BY PLANS AND OTHER ENGRAVINGS.

84692

BY

ROBERT RICHARDSON, M. D.

LICENTIATE OF THE ROYAL COLLEGE OF PHYSICIANS IN LONDON.

VIRTUTE ACQUIRITUR HONOS.

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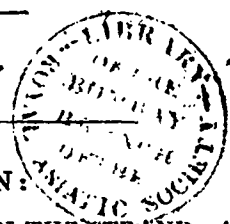
IN TWO VOLUMES.

VOL. II.

X-e.



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ERRATA.

Page 7, line 24, *for* county, *read* country.
—— 9, —— 7, *for* longer, *read* larger.
—— 63, —— 2, *after* on, *insert* our.
—— 95, —— 6, *for* Thabau, *read* Thabou.
—— 155, —— 1, *for* strictly, *read* nearly.
—— 201, —— 21, *for* herbs, *read* herds.
—— 237, —— 13, *for* Pisons, *read* Pisans.
—— 326, —— 12, *for* swooning, *read* writhing.
—— 331, —— 17, *for* unconsolitary *read* unconsolatory.
—— 404, —— 1, *for* CHAPTER XX. *read* CHAPTER XXI.
—— 460, —— 1, *for* CHAPTER XXI. *read* CHAPTER XXII.
—— 498, —— 1, *for* CHAPTER XXII. *read* CHAPTER XXIII.

EXPLANATION

OF THE

PLATES.

VOL. II.

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1. Habitations and Tombs cut in the Rock—2. Valley of Biban el Melook—3. Entrances of the Tombs of the Kings, latitude 25° 44′ 31″—4. Ruins of Gornou—5. Northern Dair, with the Rows of Sphinxes and ruined Fornix—6. Memnonium, with adjoining Brick Mounds and Brick Vaults—7. Dair el Medina—8. Tank of Water—9. Statues of Shamy and Damy, the northernmost supposed to be that of Memnon; latitude 25° 43′ 13″—10. Two Temples of Medina Thabou; latitude 25° 43′ 8″, longitude 32° 37′ 32″—11. Coptic Church—12. Southern Dair—13. Brick Mound, supposed to be a Fragment of the Wall of Thebes—14. Ancient Reservoir, or Hippodrome, with the Village of El Barat on the side of it—15. Ruins—16. Sycamore-tree—17. Propylon—18. Dromos—19. Pronaos—20. Sekos.

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1. Luxor; latitude 25° 41′ 50″, longitude 32° 39′ 16″—2. Road to Karnac—3. Rows of Sphinxes—4. Temple of Isis, and Villages of Karnac—5. Propylons—6. Ruined Temple—7. Grand Temple of Karnac; latitude 25° 43′ 2″, longitude 32° 40′ 24″—8. Ruined Temples—9. Tanks of Water—10. Coptic Church—11. Arab Tents—12. Medamoud.

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CHAPTER XV.

EXAMINATION AND DESCRIPTION OF THEBES.

THE instability of all human grandeur has been the constant and favorite theme of philosophers in every age; and every moment of man's existence furnishes proof of the lesson which the Sages inculcate. The appeal may issue from a mouldering wall, a crazy bench, or a tottering throne; but it comes with irresistible force upon the heart, amid the ruins of an ancient and mighty capital. Thebes is celebrated, in the language of Homer, as the city with 100 gates, through each of which 200 men on horses and in chariots issued to the field. It was 140 furlongs in circumference, adorned with magnificent temples, public buildings, and private houses of four and five stories high. It was the richest and most beautiful city, not only in Egypt, but in all the world. Let us see how time has respected this boasted labour of man.

Next morning, the 14th of January, we proceeded, in company with Mr. Salt, to view the antiquities which the diligent and faithful Greek had collected for the noble traveller, during his absence in Nubia, and with whose industry and success there was every reason to be satisfied; one of the most curious and interesting articles which he had discovered, was an ancient door made of what appeared to be common deal. It was nearly eight feet high, about three feet and a half broad, and the boards were fastened on with pins. There were nails in it; but they appeared to be of a more modern date than the door itself, and not to have been any way connected with its original construction. A round projecting peg of the wood on one side, at the top and bottom of the door, served as a tenon, which being received into a mortise above and below, formed the hinges on which the door readily turned backward and forward. A few hieroglyphics with a figure of Osiris were carved on the outside of it. He is represented in a sitting posture, with his hands crossed over his breast, holding the crook and scourge. So that in Thebes Osiris appears to have been the guardian god of the door, as Saint Januarius is of the wine casks at Naples, in the present day.

This ancient relic was found near one of the tombs that have been cut in the southern aspect of the mountain above the village of Gornou, a little

to the west of the road that leads into the valley of the tombs of the kings. It is in an excellent state of preservation. The noble Earl made a present of it to Mr. Salt, and it is now in the British Museum. The remaining products of the labours of the Greek consisted of stone jars with moveable tops, representing a wolf's, a dog's, or a hawk's head, with a number of scarabei, small statues, and stones covered with deities, offerings, priests, and hieroglyphics; all of which were sufficiently curious and interesting.

After this examination we proceeded up the valley of the tombs of the kings, where Mr. Salt and Mr. Beechy had taken up their abode, and had assiduously employed themselves, during our Nubian excursion, in taking drawings of the finest groups and figures in the newly discovered tomb. We were favoured with a sight of their labours, immediately on our arrival, and had reason to admire the accuracy of the representations, and the warmth and force of colouring, with which they had imitated, but not surpassed, the original.

We next proceeded to compare the labours of the French Savans, in the large French work, with what they professed to represent. We began with that which is called the Harp Tomb, on account of its containing the representation of that musical instrument, which occurs twice in one of the chambers, and which was first copied by the

celebrated Bruce, and his secretary; and the representation which they have given both of the instruments, and the group of dilettanti, will certainly not yield in respect of accuracy to that of their wise successors. The priest who plays on the harp, on the left hand side, is dressed in a long white robe shot with small red stripes: his head is shaved and his feet bare, according to the custom of the ancient Egyptian priests. The Savans have attired him in a fine flowing black mantle. If they meant to make any changes for decency's or comfort's sake, they ought to have bestowed on him a night cap, and a pair of sandals or shoes. The gentleman too who is seated on a chair at a small distance listening to the music, and who in the original is habited in a short loose robe, falling a little way down the thighs, with anklets and bracelets, the rest of the thighs, arms and legs being bare, him they have dressed in a pair of nice blue pantaloons a la françois, and a strait waistcoat of the same colour, and his head-dress which reaches up to the ceiling, they have curtailed into a short snug bonnet, like a cap of liberty. Thus giving the whole group, a sort of general resemblance, but as unlike in the detail as possible. The work of the Savans is equally incorrect in other parts of the colouring and drawing, as in that of the mantle and the head-dress; making that blue which should be red, or black which should be

white, yellow which should be green, short which should be long, &c. Thus looking at any thing but the object before them, and representing any thing but the truth. After so many misrepresentations in the works of the wisemen, it will be no great difficulty to decide whose names should precede the verb in the very courtly inscription of Bruce est un Menteur; and if we might not, with some degree of propriety, address the wisemen in the words of the Roman bard, mutato nomine, de te fabula narratur. Wisemen are generally considered as a singular and collective body, so that there is no occasion to put the words in the plural number. I shall not pursue the ungracious task of detailing their blunders in the other parts of this chamber; but I beg leave to mention that Mr. Salt has made a correct drawing of it, exactly as it is, without supplying any of the ravages that time has made in the original work, and without omitting any of the names or inscriptions that different visitors have left upon the walls. It is to be hoped that this drawing will one day see the light, and then the difference between truth and the performances of the wisemen, in a work that costs only 600 guineas, will be visible to all the world.

But this chamber is not the only one in which these wisemen have attempted to paint and compose for the ancient Egyptians. In a small room

on the opposite side of the same tomb, there is represented in one place a number of chairs with people sitting on them. The chairs in the tomb are so elegantly shaped that they might challenge a comparison with any pattern of modern times. The same wisemen have given drawings of them, but both the drawing and colouring are so different from the truth, blue, black, or green occupying the place of red, white, or yellow, that on bringing the drawing and the original together, the difficulty is not to find out wherein they differ, but wherein they agree, and to conceive how any men, letting alone wisemen, wishing to exhibit a true representation of ancient art, could possibly offer to the world such a thing as they have done in the 600 guinea work. The carelessness or want of fidelity to their originals, shewn by the wisemen, is equally glaring in other tombs, which we had occasion to examine, as in that in which I have specified it; a circumstance which I believe the count Forbin can testify, having seen the same comparison that I have now described. And every person, and every friend of art, must especially regret that the late French government should have so much misplaced its confidence, as to have expended so much money in employing men who would not, or who could not tell the truth; and in publishing their work, which no person can trust, as a guide in his Egyptian researches; being unable

to tell when it is faithful to the original, and when it is not. The world would have been relieved from this dilemma had the authors of the different drawings condescended to inform us when they exhibited what was really ancient Egyptian, and which might of course be judged of as specimens of ancient art, and when they were treating us with the splendid lucubrations of their own genius, which would of course be amenable to the laws of modern criticism. Truth is the agreement of word and deed, and though those who set them at variance may call themselves wisemen, posterity will find out another name by which to designate them.

Having made a general survey of the field, we proceeded, each as his inclination led him, to examine the ruins of Thebes in detail. The noble traveller who kept a number of Arabs constantly at work, set an example of the most commendable industry and perseverance to the whole. The man who toils for bread could not return more regularly to the performance of his stated task, than the noble traveller to direct and superintend the operations of his labourers. The superb collection which he has brought to this county is the best attestation of his zeal and the success which crowned his efforts.

In describing the ruins of Thebes, I shall begin at the village of Gornou, because it is nearest the river, and the first object which the traveller encounters in his tour through the ruins, on the west

side of the Nile, from which it is distant about a quarter of a mile. This village stands in a grove of palm-trees, where the cultivated soil joins the rocky flat, exactly at the spot where the road turns off to the right to go to the tombs of the kings. It consists of a number of houses of unburnt brick, generally small, but some of them much larger, and of superior workmanship to the average of ruined houses in this country. At the time when we visited it, it was quite uninhabited. The natives had abandoned it, and retired to the caves in the adjoining rocky flat; because from the low situation, and the filling up of the canals, the village is liable to be overflowed during the time of the inundation. However, when the river subsides, and the ground becomes dry, they quit their rocky tenements and return to their mansions of clay, which are more conveniently situated for water, grazing and agriculture. This village is sometimes called Gornou or Corner, which is the name of the district on the north side or end of the valley, and which now contains several separate small villages, of which however this appears once to have been the chief, from the circumstance of its containing a ruined temple, which none of the others do, though some of them are larger than it. Both in Egypt and Nubia the name of the district and the name of the principal village are generally the same. This village has also been called Ebek, and on asking the name of the

ruin from the Arab guide who was a native of the place, he called it Cassr el Gornou. The ruined temple here has been very little mentioned by travellers, though but for it, I don't think even the village would be named. It is small indeed, when compared with the Memnonium and Medinat Habou; yet it is much longer than those of Northern Dair, Dair el Medinat, and Southern Dair, which are seldom omitted. It is so much dilapidated that it is difficult to make out what has been the extent of it. The principal entry appears to have been from the south, where there is a row of eight columns running along the front of the wall. The height is about five diameters, and both shafts and capitals are reeded. Over the door is the usual ornament of the globe with serpent and wings. From the passage we entered into a chamber, from each side of which passages go off into other chambers, or courts. Some of the chambers are small, and so much filled up with rubbish, that it is almost impossible to enter them. They are also distributed in a different manner from what chambers usually are in the interior of the temples, hence this building has by some travellers been called a palace; but the size of the apartments, would, in my opinion, be equally inconvenient for that; besides, it is ornamented with sculpture and hieroglyphics in the same manner as the other temples; and from the frequent occurrence of the ram's head upon the wall

both among the sculpture, and hieroglyphics, it would appear that Jupiter Ammon was the principal object of worship in this as well as in the great temples. Emblems frequent on other temples are also met with, as sphinxes with the globe over their heads, Osiris with a scourge and crook in the one hand, and a hatchet in the other. The figures are remarkably well cut, but it is difficult to preserve any thing like a continued story in the sculpture, on account of the wall being so much dilapidated; besides there being no remains of stone houses in any of the towns, which have been great, and celebrated, and seats of trade and opulence, and even of royalty itself, I hardly think it would be presuming too much to infer that stone houses were very sparingly used by the ancient Egyptians. The external air in this country is so uniformly delightful, that any thing which interrupts its free circulation is felt as disagreeable, and a fine house instead of being a luxury would really be an inconvenience. Truly to enjoy the climate of Upper Egypt, a person should sit in the shady side of his tent, or in the door of his rocky cave, where he inhales the breath of heaven as it passes by uncontaminated, or if mixt with foreign ingredients, it is the odour of flowers.

Proceeding west from the temple of Gornou along the edge of the rocky flat, for about three quarters of a mile, where it turns in a southerly

direction, we came to a broad avenue that has been formed along its surface for nearly an equal distance, straight up to the precipitous front of the rock. This beautiful avenue is exactly opposite to the grand propylon of the great temple at Carnac, and has been lined with a row of sphinxes made of quartzy sand-stone highly crystalized, and, to judge from the remaining fragments, they have been of the finest workmanship. Here we also find many fragments of gigantic statues that have been the produce of the same quarry. Advancing along this avenue, over the rocky flat which is every where strewed with the mouldering remains of brick huts, and immense high ruins like caravansaries of the same material, which the natives call Christian Convents, we came in about three quarters of a mile to the precipitous front of the rock, where are the remains both of an ancient temple, and a modern building. It must have formed a splendid termination to the avenue above mentioned, and is exactly opposite to the temple of Carnac and is called Northern Dair. The high mound of rubbish, the masses of stone, and polished granite, that lie scattered about indicate the extent and splendor of the building : as the few shattered portions of the walls that still remain testify the barbarian violence with which it has been overturned. Several chambers still remain ; but they are small, filled up with stones, and close in upon the perpendicular front

of the rock, in which there is a doorway cased with polished granite, leading into several excavated chambers, which, without a great deal of labor to clear away the obstructing rubbish, it is impossible to examine or describe. Several of the chambers on the outside of the rock have also the posts and lentils of the doors of polished granite. There is one beautiful upright table of the same material about twelve feet high, and five feet broad, covered with sculpture and hieroglyphics, and a superb granite gateway, wrought in the same manner, on which the hawk frequently occurs among the sculpture, but there is no human figure. Attached to the ruin on the south side there is a large stone vault in the form of an arch without being constructed on the principal of it. The stones on the outside of the wall are built in line; but each successive course projects further into the interior of the building than the one below it, and the corners of the stones are rounded away so as to give it the vaulted form. The stones in the uppermost course on each side are shorter, on which account they are not on a perpendicular line with those on the outside. They are applied to each other by broad surfaces with a small quantity of cement between them, and are rounded and smoothed on the inside like the others. This is not constructed on the principal of the arch; but if any accident were to make the two uppermost stones fall in so as to support themselves

by lateral pressure; it gives both the key-stone, and principle of the arch. I do not consider this vault as coeval with the ancient ruins among which it exists; but with that part of the building which was constructed by more modern architects, probably the Christians. The whole has been covered with unburnt brick with a view of keeping out the heat. I observed the same form of the rounded arch without the principle in the temples of Girgenti in Sicily. If there be any passage from the plain of Thebes through the mountain into the valley of Biban el Melook, and communicating with all the tombs in the rock, this is the place from which it probably entered, and this, in my opinion, is the proper place to commence the examination in search of it. No place was more likely from which to form a private passage to enter the tombs of the great, than a temple situated close upon the rock on the other side. The passage from the tomb lately discovered by Mr. Belzoni, has been traced already half way through the mountain running in this direction, and it would be difficult to assign any reason why the shaft of that tomb should descend so much, and by so many flights of steps, were it not to attain the low level of the plain on the other side. This ruin at northern Dair, has been but little mentioned by travellers, but it is one of the most ancient in the Thebaid.

Having retraced our steps along the ancient avenue to the hedge of the rocky flat, we turned southward, and in a few minutes reached the Memnonium; on our way thither we passed many ruined huts, and many immense piles of unburnt brick, exactly like those large square piles that are erected for being burnt. Some very large piles of this description are close to the ruin itself, and being placed at right angles to each other, and continued for a considerable way in each direction, present the appearance as if they had formed part of the wall of the village which surrounded the temple. Some people are of opinion that they did, but I am rather disposed to think that they were only kept there till wanted, for the purpose of building.

The term Memnonium is used by Strabo, to designate that part of ancient Thebes which lies on the west side of the river. The French Savans, however, without any sufficient reason, have restricted it to the magnificent ruin which we are going to describe.

This beautiful relic of antiquity looks to the east, and is fronted by a stupendous propylon of which 234 feet in length are still remaining. The propylon stands on the edge of the cultivatable soil; but the area or space for the dromos behind it, is floored by the solid rock on which the rest of the temple is erected. The eastern wall is much

fallen down, and both ends of it are greatly dilapidated; the passage in the centre or doorway is quite obstructed with the falling in of the wall, and every stone in the propylon appears to have been shaken and loosened in its place, as if from the concussion of an earthquake; for no human violence seems adequate to produce such an effect in such an immense mass of building as that under consideration. A stair enters from each end by which to ascend to the top of the propylon, from which passages go off into a number of chambers, as in the temples of Philoe, Edfou, &c. but they are so broken, and so filled up as hardly to admit of any examination. No devices can be obtained from the eastern wall, and very little from the doorway. The sculpture on the west end of the latter merely presents the figure of a hero with the globe, and serpent over his head. In his right hand he holds the lotus-headed sceptre, and the sacred Tau in his left; his standard is reared beside him on his right, and the bird of victory is hovering over it; here the tale of the sculpture breaks off, the work on this side of the passage has not been completed, and the ravages of desolation prevent us from reading the other side which has fallen down.

Our attention is now to be directed to the west side of the propylon, which has also suffered much from the cruel outrages of man, but which still contains some specimens of the art of sculpture

not unworthy of attention. Round the door is a scene of repose, the figures are seated, and hold sceptres of Osiris, and sacred Taus in their hands, with offerings before them. Passing on to the right, the eye is immediately roused from this peaceful scene by the sight of a hero of gigantic size, mounted in his war chariot. His head is crowned with the globe and serpents; the sacred bird hovers above, of which only the wings remain, the rest is destroyed. The tyings of his cap stream out behind, his quiver is adjusted to his side, and he stands in a most determined attitude, his bow is bent, and the shaft ready to fly from the string. There is no charioteer, the reins are tied round his waist, and in this terrific plight he is rushing into the midst of his falling and flying foes. The havoc of his arrows is seen in the heaps of wounded and slain, pierced through the heart, the side, the hip, and every part of the body. The combatants on the side of the conqueror are dressed in short kirtles like the ancient Egyptians, and many of them are entirely naked. Those on the side of the vanquished are habited in a long and pretty close fitting robe down to their ankles. They are armed indiscriminately with square shaped shields rounded at the top, and carry in their hands swords or clubs, or an instrument resembling the reaping sickle in present use, and which they seem to have employed in the contest, as a hook to bring their flying

antagonist within their grasp, when they immediately seized him by the hair of the head, and plunged their daggers into his breast.

A person who appears conspicuous as the chief of the fugitive party is flying in his chariot from before the conqueror. His greater distance, and diminished power, are represented by his own inferior size, as well as that of his horses and chariot. His shield-bearer behind him is struck with an arrow in the back, and turns round as if to ward off a second attack, or to ascertain the proximity of his pursuer. His companion in the chariot, who appears to have been in the act of fitting an arrow to the bow, alarmed at the disaster of his friend, looks round towards the victorious hero with a countenance strongly expressive of rage and apprehension; evincing a higher state of the art than we find exhibited in any of the tombs, and which we could hardly conceive to have existed at such an early period in the history of the art of sculpture as that in which this is believed to have been executed. There is a fortress in the rear of the flying army, with a ladder applied to the wall, on which the assailants are mounting to take it by storm. The defenders are pushing them off the ladder, and, in their fall, throwing stones after them. The compartment above this seems to be in possession of the assailants, who are aiming their darts at those below to make them surrender; some

of them are represented hanging over the wall, wishing to drop and make their escape; but perceiving that they must fall into the midst of their enemies at the bottom, they are afraid to let go their hold at the top. The horror of their situation is admirably depicted. In the highest tower a number of soldiers are raising up their hands in joyous acclamation at their success. Beside them is an instrument like a catapulta, containing a number of arrows undischarged. With this our view of the combat is terminated. The wall is covered over with mud, and it is otherwise rough, and projecting beyond the line as if it had never been sculptured. Indeed, from the effect of violence over the whole, the individual expression of the combatants is greatly injured. Below the principal hero already described are two others of smaller dimensions, and apparently younger in years, but greatly exceeding, in size and prowess, those by whom they are surrounded. They too are mounted in their war chariots, with the globe over their heads, and the sacred bird hovering above. One of them, in the same posture with the principal hero, has his bow bent, and drawn home ready to wing the shaft upon his enemies. The wounded and dead, the horses without riders, and the empty chariots, present a melancholy picture around him. The other hero is farther advanced in the fight, and accompanied by a phalanx of men, armed with spears. He appears to have cut his way entirely

through the ranks of the enemy, and having reined up his steeds, turns round in his chariot to speak to a person behind him, who seems to direct his attention to what is passing in the rear. The face of the youthful combatant is greatly injured, and the sculpture terminates at the projecting unfinished wall mentioned above.

Passing northward from the gateway along the same front of the propylon, a horrid scene is exposed to our view, in the representation of the interior of a captured town, with all the dreadful acts of riot and outrage, that but too frequently characterize this hideous method of glutting the vengeance of a savage conqueror, by giving up a town to be sacked, and unbridling the infuriated soldiers to plunder, insult and massacre the unfortunate citizens. Towards the middle of the piece the principal hero is seated on a throne, which is surrounded with the flowering lotus, the sacred plant of the Egyptians. The tyings of his head-dress flow down upon his shoulders. In his left hand he holds a sceptre, and with his right he points to a procession below. Two banners are erected behind him. Near to this great personage another warrior seems as if just alighted from his chariot: his horses are held by three attendants, a long tablet of hieroglyphics runs along their back. It is different from that of any of the other warriors; but I could not copy the whole of it, from the injury

done to the wall. This figure may be intended to represent the chief of the adverse party, though it must be owned that under such circumstances they were seldom so mildly treated. He stands with a submissive and disconsolate air, and seems extremely solicitous to attract the attention of the above great personage, but remains behind his chariot, without daring to approach till he receives permission. Meanwhile the person upon the throne is entirely occupied with a procession of individuals who are advancing towards him, each with a roll in his hand, to record the sentence of the judge, on the unfortunate victims of his displeasure, the execution of which is to be witnessed by the unfortunate chief.

On the upper part of the wall there is represented some smart skirmishings about a round tower, which is totally abandoned, or rather it appears to have been left unfinished by the artist. In different places, over the town, and round about it, the prisoners with their hands tied over their heads are undergoing the punishment of flagellation, or are led on with ropes about their necks, or their hands tied in the same posture, while their brutal conquerors are insulting them by pulling their beards, beating them with clubs, and embittering their situation by every species of the most unfeeling indignities. Others of the victors are solely intent on plunder, and are helping themselves to whatever

is most agreeable to their taste, and laying their spoil upon beasts of burden to be carried away, some of which they are most unaccountably putting to death. Several rows of hieroglyphics intervene, after which the sculpture again commences, but the wall is so shattered and bedaubed with mud, that it is impossible to understand it, without having first cleared that away which would have required more time than I could afford.

There are fifty-six paces between the propylon and the front of the temple. This space was probably inclosed with a high wall on each end, and formed the dromos, but it does not appear that there were any columns in it, and no traces of the walls exist, except the rough marks of their junction with the propylon. This space is now the public road between Gornou and Medina Habou, and the only remains of antiquity which it contains, are the pedestal and fragments of a most magnificent statue of large grained granite, which stands, or rather is broken in a thousand pieces, a little in advance of the front wall of the temple. This front wall is greatly dilapidated, and the stones carried off, and what remains of it does not indicate in its external aspect that imposing grandeur, and profusion of ornament, that generally characterize the façade of an Egyptian temple. Passing round, however, to the inside of the wall, for it is impossible to enter by the door-way which has been

thrown down, probably by the fall of the above-mentioned statue, the walls are adorned in the usual manner, and the eye meets again the horrors of another battle scene, equally terrible and disastrous with that on the propylon.

The hero, mounted on his chariot, which has the figure of a lion rampant sculptured on its side, is dressed in robes chequered with red and pale blue. His bow is bent, the reins are tied round his waist, and he is driving furiously over the body of a hero who has been laid prostrate by an arrow in the left breast. Paralyzed and panic struck his enemies are flying before him; men and horses and chariots in wild disorder are plunging into the river, and having swam across, are helped out by their friends, who are assembled in crowds on the opposite bank. Some of the chariots in their flight are loaded with two riders; one of whom holds the lash and reins, and the other bears a shield. Others of the chariots have three riders, one holds the lash and reins, another bears a shield, and the third is armed with a spear. Most of the wounds are inflicted on the breast; a warrior falls on his back, and looking up, takes leave of his associates in arms, in a table of hieroglyphics, in which blue birds are the prevailing emblems. A horse is wounded in the shoulder, and writhing with pain, advances his leg, and tries to rub out the dart with his nose. His rider lies before him shot through the breast. The

object of contest is a round tower or fortress placed on an eminence in the bend of a river, the characteristics of which are not to be found in any situation in the Nile, between Rosetta and the second Cataract. It resembles more the rock of Troy, as it is rounded by the Simois above the village of Bonarbashy, than any place to which I can assimilate it. Here the wall is destroyed, and prevents us from pursuing the story any farther.

On a higher compartment of the wall than the scene which we have just described, numbers of individuals are advancing with offerings towards a great personage seated in the middle; near to whom a female is grasping the stem of the lotus, which she is endeavouring to cut with a hook. Above this is the sacred bull, with globe and crescent over head, a person, pouring out libations from a vase, goes before him, and another bearing offerings comes up behind. The rest of the wall is greatly injured and covered with mud.

The columns in front of the wall, forming the piazza, are adorned in the usual fashion with sculptured representations of heroes and deities. Isis, Osiris, Mendes, the hawk-headed and dog-headed deity; some with square beards, others with round, holding sceptres in their hands, and receiving offerings of lotus-flowers, and goblets, with numerous tablets of hieroglyphics. That on the right shoulder of the large broken statue, already mentioned,

occurs frequently, and is nearly the same with that of the heroic personage whose achievements are sculptured along the wall. He is seated on a throne, his face, limbs, and chair are painted blue like the figures of Osiris in the tombs.

The front of these columns is formed into statues exhibiting Osiris with his hands crossed over the breast, holding the crook and scourge; a row of hieroglyphics passes down the front; the limbs are not separated, but closed up in the shape of a mummy, like those already described in the temples of Diarfessen and Absambul. Four of these statues are still remaining on the east side of the pronaos; they consist of seven stones each, and are about twenty-two feet high. Facing these four columns, and at the distance of thirty-four paces, there are four other columns exactly similar. In all of them the greater part of the face and head are wanting, the lower part of the face and beard remain. There have been four of these columns on each side of the door of the pronaos fronting an equal number on the opposite side of the court; that is, sixteen in all. This space has been bounded on the north and on the south by two rows of columns, forming, with the sixteen Osiris columns, a magnificent piazza all round the court. Only two of these columns now remain on the north side, and three on the south; they are reeded at the base and at the top, and are twelve feet in

diameter. They stand upon the solid rock, which is strewed over with a slight covering of sand; and if any part of this most magnificent temple was ever intrusted with the mortal remains of any of the Egyptian heroes, this I should consider as the most likely place to search for the deposit. In the rear of the eastern row of these columns or statues there are the fragments of many statues of black granite; one of them has the head punched off, and much disintegrated by the fall; the nose is broken, the ears entire, the eyes open, but not perforated, and the whole expression of the countenance is remarkably placid and benign, such as is not to be seen in the statuary of any other country, except that of Egypt. On the back of one of the statues, besides the hieroglyphics, there is sculptured the figure of a man with the right hand extended, and a staff in the left. These are at the north side; but the row of statues appear to have been continued through the whole breadth of the temple, for on the south side there are also many fragments of statues. Here we see the venerable remains of the body and pedestal of that noble head which is now in the British Museum, under the unwarrantable and gratuitous appellation of the young Memnon. On each side of the pedestal is represented the elegant device of two men tying the lotus round what has been called the stalk of a table, but which to me rather appears to resemble the instrument

which the Roman augurs called ligula or little tongue, with which they examined the entrails of the victims. This device is also exhibited on the pedestal of the statue which is generally considered to be the real statue of Memnon, and on that of his ancient companion who is seated on the other side of the avenue near him in the plain, both of which serve as the sacred guardians to the entrance of another ruined temple which has nothing in common with the one under consideration. The device is by no means rare, as we have seen it on the monolithic niches at Debude and Philœ, and many other places, so that its existence on any pedestal, statue, temple or tomb, can in no wise be considered as establishing a relationship between it and the vocal statue of the son of Aurora; still less so here, as the tablets of hieroglyphics, the only certain proofs of affinity or identity, are quite different in these two statues. This misnamed statue was about twenty-two feet high; that which is supposed to be the real statue of Memnon is about fifty-two; and nothing but the trifling coincidence of the ornament on the pedestal gave rise to the silly conceit of bestowing upon it the name which it at present bears, and for which there is just as much reason as there would be for calling a dagger a young sword, or a pistol a young gun. It has been broken over a little above the elbow, and has hieroglyphics down the back, which it has been

stated above are not the same with those on the back of the statue which Strabo, and Pausanias, and other authors on more ancient authority have dignified with the name of the statue of Memnon. It is farther remarkable that the rays of the sun struck the statue of Memnon as soon as it appeared in the horizon. Now such is the position of this statue, that I do not think the rays of the rising sun could strike it, and I even think it very doubtful if they could touch it at any time of the day. I speak of the situation of the statue when the temple was entire, and when it seems to have been under the roof.

Advancing about eight or ten paces from these venerable fragments, we come to another wall, which on the east side is covered with representations of Osiris, Mendes, the sacred bull, crowned hawks, hawk-headed deities, with processions of priests, and people on their knees presenting offerings. On the other side we are again presented with a battle scene, which, although extremely interesting to the spectator, I shall not describe, as it has many circumstances in common with those already mentioned; the hero is the same, and accompanied with the same hieroglyphics, and the object of attack is a fortified tower, as in the others.

Between this ruined wall and the next is a distance of thirty-five paces, which is filled up with a stu-

pendous colonnade, consisting of eight rows of columns, with six columns in each row, twenty-eight of which are still remaining, covered with sculptured figures and hieroglyphics. The two rows of columns in the middle are higher and larger than the others, and have five spreading capitals resembling lotus leaves. The ceiling consists of large flat stones ornamented with the sacred bird, and tablets of hireoglyphics the same with those on the top of the wall above the columns. Advancing to the next wall, it is equally ornamented with sculpture and hieroglyphics, processions and representations of Osiris and Isis, the latter of whom holds in her hand a graduated staff which rests on a crocodile which rests on a globe. On the other side, the wall is equally ornamented with processions of sacred boats, and offerings to the different deities. Here we are presented with another colonnade of twenty columns, two in each row, and ten across the building as in the former one. The ceiling is ornamented with stars and boats, a figure of Nephthe and two crocodiles. The next wall is ten paces distant from this; and here, among other allegorical devices, we perceive the hero who has fought his way through the whole of the arduous contests pourtrayed on the walls, seated on a throne in the midst of a far spreading tree. His head is adorned with the tutulus surmounted with serpents and feathers, and a square plaited beard under his

chin. His left hand is folded across his breast, and holds the sceptre up to his shoulder; in his right he grasps the sacred Tau which rests on his knee. Numbers of men are performing genuflexions before him, and grasping his throne with their hands. Before them stands the great goddess Isis with a pen in her hand, which she is about to withdraw from the last letter of a hieroglyphic inscription which she has just finished on the cordate fruit of the tree which seems to be the Thebaic palm. Behind the goddess an Ibis headed deity or Tau has just completed another tablet of hieroglyphics, on another fruit of the same kind, and is also about removing his pen from the last character. Behind the hero, Horus has just concluded the same operation. On examining these tablets of hieroglyphics, we find they are the same that accompany the hero through the whole of the battles sculptured upon the wall, and now point him out as the principal object of regard in this interesting group. Such are the rewards of glorious and successful toil. It is observable that the last character which the pen has closed is the circle, and there it emphatically rests. At the close of this arduous achievement having defeated his enemies, given peace to his country, and covered himself with glory, the hero sits down under the shade of his native palm, his name is recorded by the immortals, the memory of his deeds live in every heart; and though at last he may drop into the earth like a ripened fruit in its

season, yet his seed shall rise up after him, generation after generation, inheriting their father's possessions and renown, as long as the indigenous palm shall grow in his native Thebes, or the gods exist to record and approve of virtuous deeds.

Among the animals sculptured on this wall we observed the camelopardalis standing over water with an eye above him, and a sword behind him. Beyond this there had been another chamber, filled with another colonnade, of which only four columns now remain, which are upon the right of the door as we went out. They resemble in size and decoration those in the after parts of the edifice. Their companions on the other side have been all removed by the unfeeling hand of man, whose invidious outrage spares no monument, however splendid, that his fellow creatures have been at the trouble to erect.

This side of the wall is also extremely interesting for sculpture and hieroglyphics. In one place a deity is exhibited in the dress of a mummy. His arms are crossed over his breast, and his hands, exposed, hold the sceptre of Osiris, which is bound round with the lotus; a square tablet of curious workmanship, which we have called the breastplate of truth or judgment, lies flat upon the breast, and is suspended by a chain round his neck. Before him is an offering, consisting of three antelopes and other ingredients, and a priest with a censer in his hand burning incense. Another priest is pouring a

libation from a vase shaped like the sacred Tau, upon the lotus flowers, over which the incense is burning. The other wall that bounded this chamber is entirely destroyed.

We have now passed completely through this noble and most interesting ruin, of which it may be truly said that only a skeleton remains. It has been about 200 feet wide and 600 feet long. It contained six courts and chambers, passing from side to side of the temple, which were ornamented with about 160 columns, thirty feet high; all the side walls have been broken down, and the materials of which they were constructed carried away. What a small remnant has escaped the cruel desolation! A few fragments of the party-walls that separated the apartments, forty-eight columns of all these stately colonnades, and a mass of the propylon, testify to the spectator what a noble edifice and what specimens of art once adorned this memorable spot, and send him away sorrowing for what it is now.

Of the large unfortunate statue that once stood in the dromos, a little in advance of the front wall, I cannot refrain from saying a few words. It certainly is by far the finest relic of art which the place contains, and I have no doubt once was its brightest ornament. By some travellers it has been supposed to be the statue of Osymandyas, by others that of Memnon, and by many these two

illustrious individuals have been regarded as one and the same person. It would be a tedious and unprofitable task to enter into any learned discussion of the subject in this place; but perhaps I may receive the indulgence of my readers while I state that Herodotus does not mention the names of either of the heroes as connected with Thebes, nor indeed the name of Osymandyas at all: and if Strabo, or Pausanias, or Juvenal are to be heard on the subject, their description of the statue of Memnon cannot apply to the one under consideration, which has been entirely thrown off the pedestal, laid prostrate on the ground, and broken into a thousand pieces apparently by the fall. This overthrow may have been occasioned by an earthquake, or by the malignant order of a savage conqueror to wreak his horrid vengeance on the statue, when the illustrious individual whom it represented was beyond the sphere of his operations. It is about six and twenty feet broad between the shoulders, and fifty-four feet round the chest; thirteen feet five inches from the shoulder to the elbow. One fracture passes right through the breast, and the belly of the biceps muscle; another through the abdomen. The legs and thighs are dreadfully shattered, and much of them carried away. These fractures have evidently been produced by the fall, for there is not the slightest mark of external injury on any part of the statue about them. The

surface is as clear from any soil, and as smoothly polished as when it came from the hands of the artist. However though the hand of man has not been the immediate instrument in producing these fractures, the statue bears the marks of many intentional injuries of which it is impossible to acquit him. The whole face has been completely picked, and marred by the hammer. The nose, eyes, and external ears are entirely broken off, not a feature remains, and, as if the rage of the furious banditti had made them think that the object of their vengeance suffered from their blows, they have punched a deep groove into the upper part of the face as if wishing to penetrate to the brain, uncover the marrow, and sever the cords of life at their origin. The flaps of the head-dress fall down upon the breast on each side; that on the right has suffered much from the same malignant violence; that on the left is more entire, and has been curiously and elegantly wrought. There are tablets of well cut hieroglyphics down the back, and on each arm, which are quite entire, and serve to identify this enormous statue with the hero whose achievements are sculptured along the wall. Thus this noble image of that illustrious conqueror, though formed of the granite rock, lies a most pitiable sight, a broken and disentegrated mass of ruin; exciting the astonishment, the indignation, and sympathy of the spectator, and wringing from his

heart those execrations against the destroyer that would be uttered by a native on beholding the murdered and mangled body of the hero himself.

The pedestal, true to its charge, has also been rent by the fall of the statue; and stone wedges have been driven into it in several places, with a view of detaching the splintered fragments: the sides of it are adorned with hieroglyphics which are almost entirely covered up with sand collected round its base, so that it is impossible to tell whether they are the same with those on the back and arms of the statue, or whether they are different. However those which remain on the statue itself sufficiently evince that it was erected to the hero whose battles are sculptured along the walls of the temple, and in my opinion that hero was Osymandyas; and as this statue is quite preeminent and alone, the statues at the other temples being generally in pairs of nearly equal magnitude, most probably this temple was the tomb of the hero whom it represents, there being no other obvious reason for placing it here within the precincts of the building the smallest of all the colossal structures that adorned this venerable plain.

The floor within, and the area all round the building were spread over with a thin covering of sand, which could easily be cleared away, and the surface of the solid rock perfectly swept; even the pedestal of the statue itself might yield its place

to enable the curious searcher after the hidden antiquities of Egypt, to ascertain the existence of one or more subterraneous caverns in the rock. The expence would be so trifling, and the satisfaction so great, whether success or disappointment result from the labour, that it is quite astonishing that some traveller of fortune and enterprize has not long since put the matter beyond a doubt.

The area round the temple is bounded by numbers of small niches, like seats, in a wall of sun-dried brick. On the west side many of them are quite entire, and some of them have been used as sepulchres, which does not appear to have been their original intention. On the north and south, the greater part of them are destroyed; but behind them all round we have a display of the most curious brick ruins in Thebes. They consist of a number of long parallel vaults adjoining each other, they are built of unburnt brick upon the solid rock and rounded in the top in a regular masonic arch. The rows of brick forming the arches are double, and in some cases triple, all laid in the form of the arch; so that there may be said to be two or three arches, the one surmounting the other, as if to give greater security to the whole. Those on the west, or end of the temple, run from north to south, they are quite touching each other, as if a common side wall served every two of them at the base, but each is arched in separately for itself. They are about ten

feet wide, and the remains of fourteen of them along side of each other are still visible running in this direction, and taking them continuedly from end to end they are between six and eight hundred feet long. Those on the sides of the temple run from east to west, and on the north side they are ten in number, and eight on the south continuing thus running from east to west for about half the length of the temple on each side, when they again open from north to south. The whole space has been surrounded with a brick wall, and there are no traces of any houses within its precincts, except these long dark tunnels are to be considered as such; and if shut up at each end by the wall by which they were surrounded, should they communicate with each other, the unfortunate individual might wander on in cimmerian darkness, groping in the labyrinth, ages of hopeless end, without ever finding his way back to the cheering light of the sun.

I cannot pretend to state the purpose for which these tunnels or vaults were constructed; they resemble extremely the shafts or corridors cut in the rock which have been called the tombs of the kings; but they have no chambers like them. At present some of them are open throughout the whole of their length, and are lighted by the apertures which the lapse of time, and the encroachments of human violence, have made in the roof; but under foot

they are at least half filled up with earth and rubbish, which in many places have been heaped over dead bodies that have been deposited there at different times. If these dismal contents were cleared away, and the tunnels laid open from end to end, the purpose for which they were constructed might then be apparent. There is nothing like them in any part of Thebes, or in Egypt, excepting the excavations in the rock of Beban el Melook, and if these were admitted to be the habitations of the kings of the Troglodítæ, the others might be regarded as the mansions of their principal subjects, or as the first houses which the inhabitants constructed for their abodes after leaving their gloomy caverns in the rock; the arches being made double or treble in order to exclude more effectually the heat of the sun; but these structures are modern."

We now took our leave of this interesting spot, and proceeded southward along the edge of the rocky flat. Almost immediately after leaving the temple we passed on our left many fragments of statues of highly crystallized quartzy sandstone, which marked the site of an ancient edifice, whose substructions are now lying buried under the earth; which the successive inundations of the Nile have accumulated over them. This was probably the predecessor of the temple which we have just described. On the right a little farther on, we came to three sides of a large square cut in the rock,

and fronting the east; it is perforated with many doors on each side, that lead into as many houses or tombs of the ancient inhabitants of the soil. At present they are nearly blown full of sand, and as far as I know have never been fully examined. Proceeding a little farther in the same direction, we came opposite to two ancient statues standing on our left considerably advanced in the cultivated plain. When we visited this field in November, they were inaccessible from the depth of the water in the canal that runs all the way round the plain in front of the rock, and which was probably formed for bringing water to the vicinity of the village whether below or above ground in this rocky eminence. The water had not yet entirely disappeared from its ancient bed; but had sufficiently subsided so as to leave the road easily practicable to the statues. Rejoiced at the sight, we turned immediately from our route, and having passed the canal, held our way over a circular heap of ruins, then along an avenue strewed with fragments of broken statues, bounded by a field of flowery addess on each hand, and in about five minutes reached the base of these noble and ancient inhabitants of Thebes. We approached them with a heartfelt pleasure and veneration, feeling that in being there we had accomplished an object worthy of our toil, and regarded the moment that brought us to the foot of Memnon as one of the most gratifying in the

whole course of our Egyptian tour. Standing by its side, with our hands upon the pedestal, and looking up to the disintegrated frame of this monumental colossus that for ages had been the wonder of the world, the theme of the philosopher, the poet, and historian, every scar upon its surface deepened our interest in its fate, our enthusiasm grew more intense as we continued to look on, and we felt for the stony Memnon almost as we should have done for Memnon himself; our joy would have been complete if history could have told us the tale of this eventful plain since the time that the statue of Memnon had become an inhabitant of the soil.

These two statues are nearly equal in size, they are about fifty-two feet high, and forty feet asunder; the throne on which they rest is thirty feet long, eighteen feet broad, and between seven and eight feet high. They look to the east, are on a line with each other, and apparently directly opposite to the temple of Luxor. If there be any difference in size, the one on the south is the smaller of the two. It appears to be of one entire stone. The face, arms, and front of the body are greatly disintegrated from the effects of human violence. Not a lineament of the countenance remains. The back seat and pedestal are very entire. The head-dress is beautifully wrought, as also the shoulders, which remain uninjured. The massy hair projects

from behind the ears like that of the sphinx, and it seems like Jove, as if it would bow its head, and welcome you to Thebes. There is a row of hieroglyphics down the back, but no inscription or hieroglyphics on the pedestal. The sides of the throne are highly ornamented with the elegant device of two bearded figures tying the stem of the flexible lotus round the ligula. The statue is in a sitting posture, with the hands resting upon the knees. On the outside of each of the legs there is a small statue, with a spiked crown on its head, and the arms down by its side. It stands up in front of the pedestal, and reaches a little above the calf of the leg, nearly to the knee. The legs of the statue are divided, and between the two feet there is another small statue that reaches nearly to the calf of the leg.

The northernmost of the two statues, which appears to be that of the vocal Memnon, is in the same posture with a similar figure between the feet, and on each side of the legs. It has been broken over above the haunches, which was reported to Strabo to have been the effect of an earthquake. The head, in his time with the disrupted half of the statue, was lying beside it on the ground. The other half was sitting in its original position, which it still retains. The part that had been broken off is now carried away. The sitting and remaining part has now got another, though I

believe few people will think it a better half, built upon it in regular courses of common cut sandstone. Four courses form the body and part of the neck, and one forms the head and the remaining part of the neck. It is entirely fashioned like the upper part of the other statue, with tablets of hieroglyphics, with the goose and egg over the back between them. The carved drapery on the arm has not been attempted, nor is the stone susceptible of such elegant workmanship as that which adorns the shoulder of its more fortunate neighbour. Upon that part of the ancient statue which still remains, namely, upon the side of the throne, the ornament of the two bearded figures tying the lotus round the stalk of the ligula, with the accompanying hieroglyphics, are as fresh and distinct as on the other. Both the statues are attired in the same drapery, which is that of a male, and as far as we could judge, the drapery on both has been the same.

But what characterizes this as the statue of vocal celebrity are the numerous inscriptions both in Greek and Latin, in verse and prose, with which the throne, legs, thighs, and body of it are covered; all of them attesting that the writers thereof had heard the heavenly voice of Memnon, at the first hour or before the second. Feeble indeed at the first, but afterwards becoming strong and powerful, like a trumpet. We searched with eagerness for the

name of the illustrious geographer quoted above, but if ever it was there it is now among the many illegibles, that no human eye can decipher. Julia Bomilla, Cecilia Treboulla, Pulitha Balbima, and many others, attest that they heard the voice of the Memnon, when along with the Emperor Hadrian, and his Royal Consort Sabina, whom they seem to have accompanied in his tour throughout the country. One person writes, I hear (Audio) the Memnon, and another person, I heard the Memnon sitting in Thebes, opposite to Diospolis; implying as if that were more particularly the name of the western part of the district, now called Thebes and Diospolis that of the eastern.

Resolved to try our fortune, and to give the Memnon an opportunity of being equally vocal to us as he had been to other travellers, Lord Corry and myself set out one morning at peep of dawn, and arrived at the foot of the statue about half an hour before sun rise. We remained till he was an hour above the horizon, and though the god of day shone out as bright and cloudless as ever he did on the son of Tithoneus; no grateful salutation of welcome was echoed in return, all was still and silent as the grave. The voice had departed from Memnon, and the vivifying ray touched the mute and monumental statue in vain. The report of his former vocality, however, still prevails in the country, and the Arabs call it Salamat, or the statue that

bids good morning. The two statues they also call Shamy and Damy.

The material of the statues is a quartzy sandstone, highly crystalized, with a considerable tinge of iron. The stone gives a metallic ring when struck. It is difficultly sectile, but more so in some places than in others, according as the grain of the stone is more or less compact. It cannot be called a spotted stone, that appellation may apply to the statues of granite, more especially those of large-grained granite, such as the one that I have described, as being the statue of Osymandyas, and also to the greater part of the statues in the eastern Thebes. The two statues under consideration have been remarkably well polished, and the smooth glossy surface still remains on them in many places; and but for the horrid hand of man might have remained throughout. Considering the countless ages that they have pressed their yielding bed, it cannot seem surprising that the pedestal on which they rest, should have sunk considerably in the earth, but this subsidence is more apparent than real, for the annual inundation of the Nile contributes to accumulate the mud around their base. Hence one inscription on the south side of the northern statue, was only seen by digging away the earth from its base.

These two venerable statues evidently stand the one on the one side of an avenue, and the other

on the other, and have been followed by a series of other colossal statues, the upper half of one of which still presses the soil, guarding the approach to a temple whose ruins lay buried on the edge of the cultivated ground, till Mr. Salt uncovered them; and exposed a number of statues and sphinxes, with the lion's head on the body of the human female, and traced the foundation and columns of a magnificent temple to which they belonged. After which Mr. Belzoni, struck the ground with his ithurial spear, and brought up a handsome statue of black granite, which is now in the court-yard of the British Museum; but which it is hoped will soon find a shelter in the interior. If the statue that we have just described be the Memnon of Strabo and Pausanias, of which I think there can be little doubt, this ruined temple ought properly to be called the Memnomium, and not that formerly described, where is the large broken statue of Osymandyas.

Leaving these ancient and interesting ruins, we crossed the canal, regained the road on the edge of the rocky flat, turned to the left, and after riding about a quarter of a mile, arrived at Medina Habou, as it has been lately written by Mr. Burckhardt, Medinat Abou as formerly written by Pococke, which has evidently been the largest village on this side of the river, though now totally deserted, and without an inhabitant; and it is the only one in

the whole district which retains in its modern appellation, a relic of the name of the ancient city of which its magnificent ruins formed a part. My knowledge of Arabic does not enable me to state how the name ought to be written; but had I not seen Mr. Burckhardt's way of spelling it, I should certainly have written it as Mr. Pococke did. For in the country it is generally pronounced as if it were written Medina Tabou, and in my own humble opinion, both ways of writing and pronouncing it have grown out of the ancient name of the city, Thabou or Thebes.

As we approached the temple a long broad terrace, rivetted by a stone wall, lined the right of our course on to the gateway, which conducted us into a large court, inclosed by a stone wall on each hand, and crowded with stones in front of a large propylon. The propylon has but little sculpture or hieroglyphics, and has been built out of the ruins of a former edifice, for many of the stones in the centre of the wall are covered with deeply-cut hieroglyphics. Passing through this we came to another and smaller propylon, from which we passed into a low square court, in the middle of which had been erected a Christian church; many of the columns of which are still standing. Proceeding forward we came into the principal part of the temple, which is adorned with a number of columns, in an open court, with a number of side chambers,

and in the middle an insulated and sacred apartment, open at both ends, and probably used for exhibiting the idols, and idolatrous rites of the Pagan devotion. The novitiate appears to have entered at the one door, and to have passed out at the other, while the veils of the mystical house excluded the eyes of the profane, who were left without to gaze upon the pictured walls, and to learn their religion from processions and licentious exhibitions. Beyond this chamber are two other apartments, occupying the middle of the building with several side chambers. All of them covered with sculpture and hieroglyphics, and painted in various colours, some of which are still remarkably vivid. The only representation of any consequence has been mentioned by Mr. Hamilton. It is on the north side of this insulated chamber, and exhibits a person hoeing with the sacred hoe in presence of Osiris. The picture is so far of importance as it shows us the use of this awkward instrument, which has been called the sacred Alpha, the sacred plough, and which we see here to be the ancient hoe. It is the common instrument represented in the right hand of statues, and held upon the left breast, with the string of the bag for holding the seed, which hangs over the left shoulder. The flail for threshing the grain is held in the left hand up to the right shoulder. The whole device probably intimating, that the cultivation of the earth is the natural and

proper employment of man; being the best and the only means of supplying his wants, and that the Deity himself condescends to behold the operation with a favorable eye.

This temple is comparatively small, and of inferior consideration. The insulated chamber, and parts immediately adjoining, have a more ancient appearance than any of the other buildings in Medina Thabou. The immense propylon, which bespeaks a grandeur and consequence that but ill correspond with the temple to which it is attached, is evidently of a more modern date. On the north side of the temple there is a tank for containing water, and which has been surrounded with statues of lion-headed Isis. Attached to this temple on the south, are the remains of what has been called a stately palace: though, I confess, I am more disposed to consider them as a series of chambers built over the gateway leading to the grand temple. The original and regular entrance to which passes under, and through the middle of it; an inconvenience to which a palace was not likely to be subjected. At the time when we visited Medina Thabou, this passage was completely blocked up with rubbish, and masses of unburnt brick, and there was no entrance to the chambers in the tower above the gateway, but through the court of the temple on the north side, already described. The tower, or palace, whichsoever it is called, is covered with sculp-

ture and hieroglyphics within and without. It is three stories high, and has two rooms in each story; but they are of small dimensions, and the upper ones are considerably injured: I consider it of Roman architecture.

Proceeding about 350 feet in a direct line to the west of this gateway, over heaps of sand and houses of unburnt brick, we came to the propylon of the grand temple of Medina Thabou. The propylon is about 175 feet long, the temple is about 507 feet long, and the cella is about 148 feet broad without the walls. The front of the temple is much incumbered by houses of sun-dried brick, which have been overturned, and built successively on the top of each other, according as war or peace prevailed in the country. All of them of course have been erected since the downfall of paganism, when the temple ceased to be frequented by the worshippers of the gods of the Egyptians. The accumulation of rubbish is, indeed, so great, that but a small part of even the most colossal figures can be seen. Over the door is the usual ornament of the globe, surmounted with the serpent and wings, with a figure of Osiris seated on each side of it, presented with offerings. A little farther on we perceive the sculptured figures of the principal hero, received both by Isis and the hawk-headed deity, who presents him with the sacred Tau, as a proof of their taking him under their protection.

PUNISHMENT OF REBELLION.

Passing northward along the front of the propylon, we perceive a distinguished personage of gigantic size, with his right arm raised above his head, and his hand holding a hatchet, which he is drawing for the infliction of a tremendous blow. The sacred bird hovers above the blade, and his left hand is extended as if grasping the hairy head of the unfortunate victims, such as we have described on the temple at Philoe; but here the rubbish interposes, and covers the remainder from our sight; and where the rubbish is wanting, the hammers of the barbarians have effaced the rest.

Turning the end of the propylon we proceeded to view the northern wall of the temple. Here our eyes were speedily arrested by the representation of another battle scene, or rather a series of battles, that cover the whole outside of this northern wall. The work of the sculptor commences from the first propylon; but the accumulation of rubbish prevents us from seeing any thing more than the head of the hero, with the Ethiopian hawk hovering above it, his tablets of hieroglyphics, and his principal weapons of war, his bow and quiver.

Having passed the projecting end of the second propylon, we come to the surrender and punishment of the unsuccessful combatants, who are marched on in a miserable plight, with their hands tied behind their backs, and what is still more painful, some of them with their hands tied over their

heads, and presented by the hero to Osiris, the god of his country, who graciously extends his sceptre towards him in approval of his gallant achievements in thus subduing his enemies, and bringing them bound to the footstool of his throne.

We come next to the representation of a sea or river fight, apparently to repel an invasion. The principal hero, with his four sons before him, and standard bearer behind him, are on land. The four sons are of smaller size, and considerably in advance of the father. They are standing side by side with their bows bent, and twanging their arrows to destroy and repel the invaders. The hero himself of gigantic size, and vigorous proportion, stands behind them. His bow is bent in his hand, the shaft is drawn home, and ready to wing its destructive flight with the arrows of his sons. By his two tablets of hieroglyphics we discover him to be same hero whom we had noticed on the front of the propylon, receiving the sacred Tau from Isis and the hawk-headed deity. Ten of his slaughtered foes are already under his feet, and one of his soldiers is pulling another from the scene of carnage to place him in the same humiliating position. Those were not the times when enmity ceased with the life, or the resistance of the antagonist—but when the victor glutted his vengeance on the bodies of the dead. If Christianity has not yet made wars to cease, it has, at least, humanized the hearts of

the combatants, and the dead and the conquered remain uninsulted. The Egyptians obviously have the advantage in the contest, though the affair is not yet finally decided. A boat of the enemy has been capsized, and the sailors, being thrown into the water, are endeavouring to save themselves by climbing up the sides of the other vessels. Their friends seem too much engaged to assist them, and many are lying half dead with fatigue, yet the rest maintain the contest, shooting their arrows from the hulls and from the rigging, and coming into close quarters, grapple with the enemy, and when boarded, obstinately maintain their ground, and die sword in hand. The Egyptian boats are filled with prisoners, and every where they prevail. And thus may it fare with every king, and with every people, who defend their country against the inroads of a foreign foe. The invaders are dressed in a tiara, or a kind of round bonnet with feathers; some of them have armour on the body. They are armed with bows and swords and round shields. The defendants have a close fitting cap, with a bandage round the waist, and are mostly naked. The prisoners, manacled and tied together, are led up to punishment with ropes about their necks, as already described. On the wall above are numerous hieroglyphics, in which the figure of the bull is frequently repeated, and many devices in which a priest with

uplifted hands is preferring his devotions to the sun in behalf of his fighting countrymen.

To this fight succeeds one of another description, the hunting of the lion. The scene is represented at the close of the chace. One lion, shot through by the arrows of his pursuers, is rolling on the ground under the horses' feet; the other with his back stuck full of darts, hit but not subdued, is running and gaping tremendously; and just upon the point of entering a thicket where the diversion seems to cease. The hero has turned round in his chariot to aim a spear at another enemy in his rear, but the downfal of the wall prevents us from seeing the victim of his blow. The remains of a similar thicket are perceptible, and probably their was another lion. A body of troops are marching below led on by a man with a drawn sword in his hand. The object of their attack is not quite obvious although the wall here is less encumbered with rubbish than at any other part.

I am not quite satisfied that the above was intended to represent a hunting scene, though I have called it such in conformity with preceding travellers. No person appears in pursuit of the lion, and a hunt of the kind never took place in Egypt. The lion is evidently running past the reeds, or it may be a field of grain, certainly it is not a wood, and directing his march towards a hero at a con-

siderable distance. We are informed that it was the custom of an ancient Egyptian warrior to carry a lion or lions along with him to battle, and to let them loose upon the enemy when the fight commenced; and I am disposed to consider this exhibition as representing a battle scene in which the lion was engaged. The hero of the field has evidently been occupied in another part of the fight, and lets loose the lion to keep this enemy at bay till he should have finished the work he had on hand. The monarch of the beasts has, in the present instance, been unsuccessful, and retires wounded leaving a companion dead, and his enemy in possession of the field, but still engaged in combat, the issue of which is not seen on account of the ruin of the wall. For the same reason we cannot tell what effect the charge of the lions produced either in slaughtering or repelling the the foe. Did the grateful remembrance of the use which the Egyptian hero made of the lion in fighting give origin to the sphinx of that country, a man's head on the body of a lion? On the other side of the breach in the wall, which is but trifling, the battle scene is still continued, and is so all the way on to the end of the wall which is so built up with houses of unburnt brick that it is quite impossible to give an adequate description of it. Two different heroes appear on the walls rearing part of their gigantic forms above the rubbish; each of

them has different tablets of hieroglyphics, and the one has four feathers in his horses' heads and the other only two. One or two towers also appear with arched, or rather wavy tops, as at the Memnonium. The whole terminated by a scene of repose which probably is for the punishment of the vanquished, or the partition of the spoil among the victors. It is no great compliment to the antiquaries either of France or England that the whole of this ancient specimen of historical sculpture has not long since been before the public. A smaller sum than what is often paid for one painting would be sufficient to bring casts and drawings of the whole of the antiquities in Egypt to this country. He is to be envied who possesses the means, pitied if he does not employ them: and above all praise is the man who shall enrich his country with such a treasure of ancient art.

The end of the cella is completely built up, and the rubbish rises so high that a person can step from it on to the top of the building with the greatest facility. Passing round to the southern side of the temple, we find it rather more encumbered with rubbish than the northern. In different places near the top of the walls small portions of the sculpture appear, which show that this side of the temple is covered with the representation of battle scenes as well as the other. In the staircase for ascending to the top of the building

in the end of the second propylon, the hero characterised by the same tablet of hieroglyphics presents an offering to Osiris, which tends to prove that it is the achievements of the same hero, which are sculptured round the whole of the temple.

Having compassed the exterior of the temple, we proceeded to take a view of the interior. The sides of the gateway are highly ornamented with the sacred Tau, supporting by two hands the sceptre of Osiris, one on each side, and continued in succession throughout the whole of its length. The tablet of hieroglyphics, guarded by mitred serpents, constitutes another row, and thus throughout the whole passage is ornamented in the most beautiful manner. It leads into the dromos which is a court of about 120 feet square. It is much blown up with sand, and contains the remains of many brick houses. On each side of it there is a row of nine columns forming a piazza all the way to the second propylon. The columns, the ceiling, and walls behind them, all round the court, are covered with sculpture and hieroglyphics, exhibiting this distinguished personage presenting offerings to the gods in grateful return for the success with which they have been pleased to crown his efforts, who in return present him with the sacred Tau, as a pledge that their favor and protection shall continue with him. One very large tablet of hieroglyphics, indeed the largest that I

saw in Egypt, is sculptured on the right side of the door-way within the dromos. Birds and implements of art are the prevailing characters.

Passing from the dromos through the magnificent door-way of the second propylon, we entered the pronaos which is an open court with a piazza all round; it has eight columns on the east, eight on the west, and five on each side. In the centre of the court are the remains of a Christian church. The columns all round are highly ornamented with gods, goddesses, heroes, and hieroglyphics. They have been painted in various colors, some of which glow with all the warmth of originals. The ceiling is azure, studded with brilliant stars. The south and part of the east wall is covered with a battle scene, and the cruel punishment of the vanquished by cutting off their hands and maiming their bodies, which is performed in presence of the chief, who has seated himself in repose on the back part of his chariot, to witness the execution of his horrid sentence. Three heaps of amputated hands are counted over before him, and an equal number of scribes with scrolls in their hands are minuting down the account. As many rows of prisoners stand behind to undergo a similar mutilation in their turn; their hands are tied behind their backs, or lashed over their heads, or thrust into eye-shaped manacles, some of their heads are twisted completely round, some of them

are turned back to back, and their arms lashed together round the elbows; and thus they are marched up to punishment. Whenever a hand is disengaged it is extended to implore mercy, but it implores in vain. The north side of the piazza, and the remaining part of the east side, are covered with scenes of religious ceremonies and processions. The ibis-headed and hawk-headed deities are pouring over the hero, streams of the sacred Tau, and sceptres of Osiris, thereby intimating that the powers both of earth and air conspire to honor, and take him under their special, and divine protection. He is accompanied by his two tablets of hieroglyphics, and the sacred bird with outspread wings hovers over his head. He afterwards assists at a number of ceremonies in honor of the god Apis, who is painted with a magnificent head-dress, and a scarlet collar round his neck, in all of which he is accompanied by his tablets of hieroglyphics and attended by the hawk-headed, and ibis-headed deity, and sometimes with his banner born behind him. In one compartment the hero is seated with the scourge and crook in his hand, two females are standing behind him, each covered with wings round the waist, and followed by a banner and feathered sceptre. Two sphinxes are reposing beside him, and his two tablets of hieroglyphics with the feathered sceptre, are spread out before him. Near to him is a person with a book

or scroll in his hand, and below him a procession of boats with human heads, hawks' heads, and rams' heads sculptured on the prow and stern. They are borne along in some places by twenty men dressed in long robes, and feathers in their heads. In the boats are arks or chests, and figures of the deity in honor of whom the procession is held, and who is perfumed with incense, or presented with offerings in different stages of its progress. Mendes is represented sometimes with five vases resembling in shape the dwarf cyprus or cedar tree behind him, sometimes with only two having a large stem of the flowering lotus between them. A priest closes the procession near to whom stands a female habited in various attire. The lower part of the dress is red, the body dress yellow, and a blue handkerchief round the neck. A little in advance of this is an immense stem of the flowering lotus, which the hero is cutting with a knife, and near to him a little man is officiating at the altar with a number of blue birds hovering over him. Another person bears a torch in one hand, and raises the other in an attitude of prayer; he also is accompanied with blue birds which a third person is provoking, and they seem highly enraged and ready to pounce upon him. Behind whom there is a number of men bearing offerings and sceptres of Osiris, decorated with ribbands, and a long-tailed fox or wolf over each of their heads. Three hawks are

borne aloft on the end of three long poles, and a man is toiling away towards the altar with a bull on his shoulder. There is apparently much dumb show or pantomime between the hero, the hawk-headed and wolf-headed deity, which it is impossible to explain or describe.

There are two rows of columns on the west end of the court immediately in front of the cella, which are ornamented with painted and sculptured figures and offerings, as already described. In one device Osiris is on his knees at the foot of a throne with the scourge and crook in his hands; on the pedestal of which the hawk-headed and ibis-headed deity are represented tying the flowering lotus round the stem of the augurial ligula or tonguelet. We have now come round to the south wall of the piazza or pronaos, where we see an immense tablet of hieroglyphics to which the hero is pointing with his sceptre in his right hand, as if it contained the speech which he is addressing to the crowd engaged in bearing along a boat with a hawk on board, as the honoured deity, behind which in one part he is bearing a vase and sceptre, in another he is attired in a leopard's skin, perfumed with incense, and honored as a god. Here we come to the cruel scene of mutilating the unfortunate captives with which we began the description of the pronaos.

The notice that I have taken of the numerous and interesting subjects which adorn the walls of

this part of the temple is extremely general, and is a very short epitome of what I transcribed on the spot. To describe them minutely, with the reflection and interpretations that would naturally be suggested on a full consideration of the subject, would require a volume, and here we can only afford to bestow upon it a few hurried pages.

The cella was completely filled up with sand, and could not be entered. Much remains to be discovered about this temple, and a rich harvest of Egyptian antiquities may be reaped by the traveller who shall clear away the sand and rubbish from these venerable ruins. This is the most perfect, and apparently the most modern, of all the temples in Thebes. The space occupied by the ruins attached to it is about a mile in circumference, in which the inhabitants of the adjoining village are constantly searching for beads and jewels. We are informed by Diodorus Siculus, that the riches of Egypt were so great, that three hundred talents of gold, and two thousand three hundred talents of silver, were found in the ashes and rubbish of her towns. The mine is not exhausted yet.

At the south corner of the ruins, but without the precincts of the village, there is a small temple, which consists of three small rooms ornamented in the same manner as the other temples; but it does not appear to have been finished, and is now employed to accommodate a small herd of goats, the

worthy successors of Mendes to whom it probably was dedicated.

To the south east of this ruined temple stands the pleasant village of El Barat the present successor of Medina Thabou. It is situated on the east side of one of the oldest and most remarkable monuments in Thebes: a strong embankment of earth of about five hundred feet thick, and from thirty to forty feet high, enclosing a square space of about two thousand feet a side. The enclosed field is at present cultivated; the bank itself is covered with sand to a considerable depth, and part of it is used as a burying-ground by the inhabitants of the village. The villagers are a superior class of people to the inhabitants of Gornou to whom they are by no means friendly disposed. They seem remarkably hospitable to strangers, I never visited them, but they silenced and beat off their dogs, the principal sheikhs came out to welcome me, and offered me bread and milk, and boiled eggs, and a pipe of tobacco. Monsieur Repaud, supposes the above-mentioned inclosure to have been used as a Champs de Mars for the military exercise. He may have been led to the supposition from some slight similarity which it bears to the Champs de Mars at Paris. However from the great strength and thickness of the bank, I am disposed to regard it as an ancient reservoir made for containing water for the purposes of agricul-

ture, and the supply of the city when the Nile was low or the inundations defective. A deep ravine like a canal, with similar embankments, that runs along the west side of it, seems more in favor of this supposition than that of citizen Ripaud.

Travelling southward from the ruined temple of Medina Thabou, and a small way into the desert, we arrived at a mean looking house, built of dry stone, covered with turf and faggots, surrounded by a dry stone wall and secured with a locked gate to exclude the idle and unconcerned. We have seen the temples of pagan idolatry. This is the house of the Christians' God. Near to it there was a deep well with a bucket and string lying beside it to draw water for the few, and persecuted votaries, who resort to this place of Christian worship. The priest himself, whose humble abode was between two and three miles distant, was executing some repairs on this temple of the living God. On learning that we were Christians, the door instantly flew open, and we were cheerfully admitted into this sanctuary of public prayer. The floor was covered with mats made of the rind of the palm-tree, and a reading desk stood on one side of the apartment. Though dirty and homely in appearance it had an air of comfort; like the rose in the wilderness it shone by comparison. The purposes to which it is devoted atoned for all its defects. The eye of criticism was shut, the soul had

found a home, and the tongue of censure was stilled on beholding the happy countenance of this man of God, that indicated a heart no stranger to the feelings of his religion, bounding with joy to meet a traveller from a foreign land who worshipt the same God, and acknowledged the same Saviour with himself. We did not enquire what are the dogmas or tenets of your sect?—those warhoops of faction that sever man from man, and many from their Maker. We saw his creed in his conduct. Man was his brother, religion had possession of his heart, and with five other families on this side the river he had constructed this mansion for worshiping a God, and a Saviour whom they continued to serve and adore, among the scoffing moslems by whom they are surrounded, persecuted, and reviled. He valued his soul above his body, and would die a martyr sooner than renounce his faith.

Leaving this hallowed spot, which struck a deeper and more lasting interest into the mind than could have been awakened by the most splendid temple, we regained the bed of the ancient canal, at the end of which we turned a little way into the desert, and came to an ancient temple standing among the ruins of another village. This temple has been surrounded with a high wall, and adorned with a propylon in front, part of which is still standing, ornamented with sculpture and hieroglyphics. The temple itself is used as a sheepfold,

and the inside is finely sculptured and ornamented with figures of Isis and Horus, to whom offerings are presented, and divine honours paid, as the principal objects of worship within its walls. The outside is rough, unpolished, and unsculptured. It is called southern Dair, in contradistinction to northern Dair, already mentioned. Near to this, on the edge of the cultivated ground, adjoining the rocky flat, there are the remains of a mound of unburnt brick, which some travellers suppose to have been part of the wall of ancient Thebes. But if we are to allow Gornou, the Memnonium, and Medina Thabou to have formed part of ancient Thebes, I should as soon believe that this heap of bricks formed part of the wall of London. It appears to me that this brick mound is merely the remains of the brick that was collected for the repair and building of the village, the ruins of which we now witness around the temple.

The rocky flat here is considerably wider, and a defile opens up a passage among the mountains, into which we did not enter; but were informed that there is there another Dair and excavations in the rock. In several other mountain defiles above Medina Thabou, into which we entered, we found a number of excavations extremely well executed, covered with sculpture, and painted in the most brilliant colours; likewise a number of pits sunk perpendicularly into the rock, like that which has

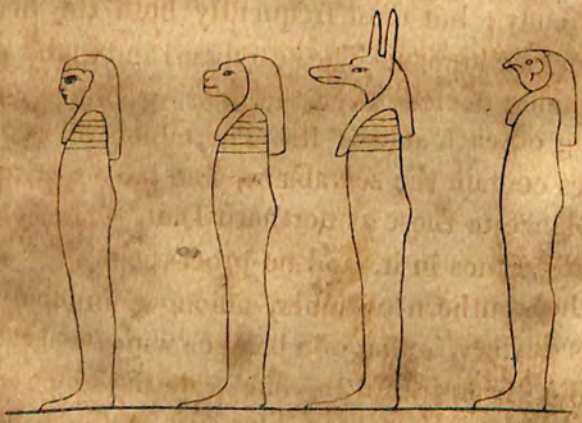
improperly been called the Well in the Tomb, discovered by Mr. Belzoni, all of which have been used as burying places, and many of them still contain handsome mummy cases, made of wood and stone, beautifully painted in a variety of colours, and covered with curious devices. The whole of these pits have generally been opened, yet on lifting up the lid of the mummy case, the body is found lying wrapt up in its last clothes, apparently untouched. The stone mummy case, which the Earl of Belmore presented to the British Museum, was found in one of these pits.

High up in the front, along the base of the mountain and over the rocky flat, all the way from Medina Thabou, there are innumerable excavations, many of them large and beautifully formed, painted, and sculptured with many curious devices, illustrative of ancient customs. In one place above Medina Thabou, the doors into these excavations are so numerous and so contiguous, that they resemble a row of houses in a village. They have a long piazza in front, and a large apartment within; and long shaft running back into the rock. They rise in tiers above each other, according to the different elevations of the mountain. They have evidently been dwelling-houses, and, from the shady piazza in front, the spectator enjoys the most delightful view that can possibly be obtained of the plain of Thebes.

Speaking generally, both of the excavations in the front of the rock, and those along the rocky flat, it may be said that most of them consist of several chambers; commonly as two or three, in one of which there is a sarcophagus, or a collection of human bones, the others unincumbered with any thing but sand or stones. In some instances a long shaft runs back from the first chamber, with small horizontal excavations in the side, and at the end a perpendicular niche, shaped like a mummy case, which it is capable of containing in the erect posture, and for which it probably was constructed; as we are informed that the ancient Egyptians kept their dead in the house, and removed them one by one as it became necessary to make way for another; and if at any time embarrassed in circumstances, they laid them in pledge as their most valuable possession, which they would certainly not fail to redeem as soon as they had it in their power.

Continuing our route northward, by the base of the mountain, we came to another temple of Isis, situated in a most desert spot, on the west of, and nearly opposite to the Memnonium, but concealed from its view by a large high mound, which rises up in the rocky flat between them. It is called Dair el Medina, as if it had been more connected with Medina Thabou, than with any of the other temples, during the time that christianity was the prevailing religion in the country. It is surrounded

Enigmatical Balance from the Temple of Isis, in Thebes



The four figures that are usually found in the Mummy Case along with the Body

by a high wall of unburnt brick, and its name intimates that it once was the seat of a holy brotherhood. It consists of a small propylon, a pronaos with a column on each hand. The front of the temple has two columns on each side of the gateway, half built up: and three small chambers which enter separately from the pronaos. The whole piazza, chambers, and front of the temple, are covered with sculpture and hieroglyphics, which are cut in a most superior style, greatly surpassing that of any temple in Thebes, and resemble more the hieroglyphics in the tombs, which are probably of a more ancient date than those on the temples.

The subjects are of the most simple description, and relate chiefly to the worship of Isis, who is represented with the lotus sceptre in her hand, and honoured with offerings of different kinds. Sometimes she is exhibited with the cow's head and human body; but most frequently both the head and body are human. The scarabæus and globe are the common devices over the door, with a person kneeling on each side of it. The tablets of hieroglyphics contain the scarabæus, and have a strong resemblance to those at northern Dair. There are no battle scenes in it, and no processions.

In the southern chamber, among a number of curious devices, is that of a balance with two scales depending from it. In the one scale there is a sort of pot, or urn, or censer, like that which is fre-

quently presented to Isis, sometimes with incense, and sometimes it contains a vegetable resembling the stalk of an onion. In the other scale there is a feather. The hawk-headed deity lays hold of the rope of the former scale with his hand, as if going to ascertain which way the trepidations of the balance shall determine. The wolf-headed deity grasps the rope of the other scale in the same manner, and probably for the same purpose. Directly above each of them a human head is placed upon the beam, about a third of its length from the end of the balance, and two thirds from the centre of motion. On the centre of motion a monkey sits squatted, with his hands upon his knees; thus seeming to indicate, that if the actions and oblations of the individual under consideration outweighed a single feather in the balance, he fell to the care of the hawk-headed diety, to be conducted through the air to the regions of bliss; but if, on the contrary, they were found wanting, and the balance preponderated to the side of the feather, the unfortunate being was then seized upon by the grinning wolf to be carried deep into the lowered parts of the earth, the regions of sorrow and despair. In all such devices the wolf-headed deity is stationed at the left end of the balance, and the hawk-headed deity at the right. But there is a third state, a tertium quid, typified by the monkey, if the balance should rest in an equipoise; in which

the merits and demerits of the deceased are exactly balanced, so that the being becomes perfectly effete an object for annihilation, neither of rewards nor punishment; as the monkey is neither fit for the society of men nor beasts. On one side of this curious group, the ibis-headed deity is represented with a scroll and pen in his hand, as if entering the result in the records of the temple, whatever that may be. On the other side is Horus, characterised by the lock of hair curling down his neck, and by wearing the scourge and sceptre of Osiris; showing that he possessed equally with him the power to punish and command.

Throughout the chamber are many other mystical contrivances, as that of a ram with four heads receiving offerings, and adorned with the globe and the sacred bird over head. A wolf placed upon an altar, with a scourge laid over him, and hard by a number of people waiting at a tomb, which is shaped exactly like the sheikhs' tombs of the present day, the top being turned round in the form of the dome or arch. We have also the sacred boat, and the stems of the lotus twined round with serpents.

In one part there is a curious assemblage of small figures squatted upon their seats, with their knees up to their breasts, and their hands raised. There are two rows of them, and twenty-one in each row; and each of them has a feather in its head, which

is sometimes that of a dog, a hawk, a hippopotamus, an ibis, or a wolf, but most frequently it is a human head. They are presented with the lotus and other offerings, by a person half kneeling with a vase, and a bird on his hand. They attend near the balance, with the sceptre of Osiris in their hands, indicative of his commission to be there for the performance of certain special duties. Near the door there is a curious exhibition of the wolf-headed and hawk-headed deities in half-kneeling postures, with their fists clenched and threatening each other, as we frequently see in the tombs of the kings, in the chamber which contains the sarcophagus. The sacred bird, with expanded wings, is painted along the ceiling of all the three chambers, and the floors of them all have been torn up in quest of the treasures of antiquity, supposed to have been deposited there. At the north-east angle of the temple there is a small tank for containing water; and on the south-west of it is the burial ground of the former Christian possessors, whose sepulchres the Arabs are now ransacking for antiquities, and in which they say that they sometimes find Greek MSS. rolled up, and stuffed in the breasts. I have seen part of a Greek MSS. on papyrus, which was said to have been taken out of one of these tombs. This beautiful temple is by far the most entire, and most highly finished, of all the temples in Thebes.

In addition to these temples on the west side of the river just described, and which are in part standing, I must mention that there are traces of many more, and apparently an older race of temples, whose walls are levelled with the ground, and the greater part of the materials of which they were built carried away. Two of these have been already mentioned on the edge of the cultivated soil; one of them near to the Memnonium, the other behind the two statues of Shamy and Damy, near Medina Thabou. There is another on the rocky flat between it and the Memnonium, but nearer to Medina Thabou. The substructions of it, however, are far from being of that colossal extent which characterise the magnificent edifices of these two places. It has been constructed partly of the stone of the country, and partly of sand-stones. The greater part of the latter have been carried away, and it is probably these which we beheld in the propylons of the Memnonium and Medina Thabou. We also perceive on the site of this ancient temple many fragments of colossal statues; some of which are of the stone of the country, which break with a kind of splintery fracture; others are of the highly crystallized quartzy sand-stone, the same with that of the ancient statue of Memnon. There are also the remains of another similar temple to the north of the Memnonium, on the rocky flat with similar fragments of statues, and I have no doubt many

more would be found on a more careful examination of the ground than I had it in my power to make; for the ancient Egyptians seem to have been more deeply infected with the mania for building temples than any other nation in the world.

If it be admitted that Cambyses destroyed the temples and statues in Thebes, I should consider these earlier relics as the witnesses of his cruel policy, and that the present magnificent ruins, which now astonish the traveller, were built after the Egyptians had recovered from that sore disaster, and, perhaps, the greater part of them under the Greek empire. We see the materials of these ancient temples in the walls of the present ruins; both the sculpture and hieroglyphics are deeper and better cut, and I should feel disposed to refer these more ancient edifices to the era of the two statues of Shamy and Damy. The fragments of the statues are of the same species of stone, and the workmanship extremely similar. The quarry from which the stone is taken is near at hand. All the other statues in Thebes, with the exception of the two above mentioned, are of syenite or the granite of Assouan, which being at a great distance, were probably not procured till a later period in the history of the country.

All over this rocky flat, and in the face of the mountain in several places, numbers of recesses are cut in upon the front of an elevation, and carried

back so as to form three sides of a square, and after having obtained a sufficient perpendicular height in front, numbers of excavations are then made in the rock, with columns for a piazza running all along the line at the entrance; then there is a large chamber for each separate mansion, and a shaft passing back from it, with a niche at the further extremity for the reception of a mummy case. The space in front is levelled and cleared out, and in some cases where the excavation has descended into the rock, a square court is formed round the entrance, with a stair to go down to it. The most conspicuous of these lodgements, at least to the eye of the newly-arrived traveller, are in the face of the rock above Medina Thabou, where there is one line of them regularly formed, that extends about five or six hundred yards in length, and its numerous doors of entrance present exactly the appearance of a village. There are many others extending on all sides in the same rock, both above and below, in groups and in detached excavations, that look towards the rising, the meridian, and the setting sun, and are more or less elevated above the level of the plain, according as the natural form of the mountain is suited for the excavation. Many of these settlements occur also along the rocky flat, as that already mentioned between the Memnonium and Medina Thabou, bordering the cultivated soil; and in several places between the Memnonium and

Gornou, and below the latter place in the rocky eminence that extends in a north eastern direction towards the river. In one of these I counted fifty-two doors in one line, leading into as many separate excavations, each of them sufficient for the accommodation of a family, which would be more conveniently and comfortably lodged, than in any of the houses in any of the present villages in Egypt. In other settlements of the same kind I counted thirty doors, in others twelve, more or less, as the conglomerate rock was practicable, or the tribe or family that formed it was small or numerous. Some of them have two rows of columns in front, others only one row, and all of them are adorned with hieroglyphics and sculpture, and mythological devices.

It is impossible to view these excavations in their number, accommodation and extent, without considering them as the dwelling-places of the first inhabitants of Thebes; and the taste and style with which they are formed and decorated, indicate a state of society greatly surpassing what is to be met with at present in any part of the Turkish empire. The inhabitants of Gornou still live for the greater part of the year in these rocky mansions, and may be regarded as the link that connects the ancient and modern style of dwelling in Thebes. They are, however, but humble representatives, and, though residing in the same apartments, are as

much inferior in apparent comfort to their predecessors, as the character and influence of their country are to the nations of the world, when compared with the power and grandeur of ancient Egypt. These subterranean abodes are generally filled up with sand, and the debris which has fallen down from the rock; but the modern inhabitants, on taking possession, are too indolent to clear out the rocky cave, and to avail themselves of the whole of the accommodation formed by the ancient settlers. Instead of this they merely scratch a hole, by which to crawl in, and clear out a little of the rubbish from the first chamber, in which they deposit their sleeping mats, and any trifling furniture which they possess. Here they repose during the night, and retire from the heat of the sun during the day. All the shaft, and all the excavations, and inner chambers remain blocked up with the rubbish and sand that have drifted in from the surrounding flat. It is no uncommon thing to find a family residing in the outer chamber, and the master of it sleeping in the bottom of an ancient sarcophagus, by way of being in the state bed; while at the same time the shaft and interior niches continue to possess the sarcophagi and mummy cases, filled with the bones and bodies of the former tenants of the soil, that had been lodged there between two and three thousand years ago. To supply in part the accommodation that the whole

of this subterraneous abode would afford them, if restored to its pristine condition, they generally build near the door a round hollow tower, shaped like some of the ancient Egyptian borders, of unburnt brick, or stone plastered over with mud, with openings in its side, in different places, to serve for presses, and other conveniences. It is closed at the top, and shaped like a funnel or open bowl, from which the camel eats his grass, cut straw, beans, or other provender. The asses, the goats, and the sheep take their station near the same place, and eat their repast off the ground. The mistress and daughters of the family sit round the door, and retire into the cell on the approach of a stranger, who is received by the master of the family, and sits down in the open air, among the dry sand, or on a mat, if there happens to be such a luxury at hand. He is generally presented with bread and milk, coffee and tobacco. The dogs being intrusted with the defence of the settlement, occupy the heights above, and furiously assail every stranger who ventures to approach. Similar excavations are continued all round in the rocky flat, and up the face of the mountain, though of very steep ascent, and on each side of the road to the valley of Bibanel Melook, and in the openings of the defiles in the mountains; so that if the whole were examined and cleared out, I should not be astonished to hear that it contained accommodation for more

than twenty thousand families: and what is more, I may add, comfortable accommodation, for the mountain here is without any damp, and the temperature in its centre, is always the same, alike unaffected by the heat of the day, or the chills of the night, which even here in the mornings of December, January, and a part of February, made us feelingly acknowledge that it was winter. We saw ice about a quarter of an inch thick, which was froze in an earthen-ware basin, in the nocturnal cold of Thebes, in the end of January. Domiciled, however, in his mountain recess, the Theban experiences no such changes of climate. He sits under his elevated piazza, in front of his rocky cave, and looks from out its shade over this noble and venerable plain, equally warm and comfortable, whether the sun, moon, or stars shine upon the field of vision: alike undisturbed by the smoke of cities, or the obstructing medium of houses, he enjoys the contemplation of the scene in the most absolute repose. The world has been favoured with a view of subterranean Rome; but a view of subterranean Thebes, would much more delight and astonish them. Notwithstanding all that they have read of its grandeur and magnificence, I am convinced that they would take up the language of the queen of the south to the wise king in Jerusalem, and confess that the half has not been told them. Mankind lament the want of books and

records of the affairs of ancient Egypt; but here are to be seen, sculptured and painted in the most glowing colours, the religion, history, philosophy, arts, and costumes of the ancient Egyptians. Much of it certainly in a language that cannot be understood; but much of it perfectly intelligible. We have probably in this small compass, more true information respecting the private life, customs, occupations and amusements of the ancient Egyptians, than we should have found in all the volumes of the Alexandrian library, had they come down to us unimpaired, untouched by the devouring fire of the Romans or the Saracens. Yet the world know little or nothing of them, and cannot know without going there; for there is but one copy of their works upon the walls of their tombs and dwellings, and that, to our shame, has never been printed: and when the saps of time shall have destroyed their integrity, their legibility, and their brilliant hue, future ages may tax our careless and sluggish nature, as we now do that of the Greeks and Romans, who saw the monuments of Thebes in all their glory; but stalked silently and stupidly by, hardly leaving us a notice of what they were, either in size, number, beauty, or appropriation. Mr. Belzoni has done much; but the surface of Thebes is hardly scratched, its mine of diamonds remains unexplored.

The east side of the Nile has also its attractions,

and those by no means inconsiderable, in the temples of Luxor and Karnac. The first is situated, as has been already mentioned, on the banks of the river directly opposite to Medina Thabou. It is at present the port of the eastern, or great Thebaid; and the remains of an ancient pier, and a high embankment of stone, show that it also was so in former times. The workmanship, however, displayed in this embankment, seems to be entirely Roman. The ruined temple, like that of the Memnonium, is quite a skeleton; the greater part of the columns in the interior, and part of the sanctuary are still standing; but the outer walls are thrown down, and the materials of which they were constructed have been carried away. It is nearly eight hundred feet long, and the propylon along the front measures about two hundred feet at its present base, which is twenty or thirty feet above the foundation, as may be be seen from the statues near the gate-way that just rear the tops of their caps above the rubbish; so that judging from the battering of the wall, it probably measured twenty or thirty feet more. The large temples in Thebes are not built on one uniform plan, all are different; but the one under consideration resembles that at the Memnonium more than those at Karnac or Medina Thabou. It consists of a propylon, large colonnades, and several chambers. On the front of the propylon is exhibited a battle

scene, in a most spirited style. It resembles in many respects one of those at the Memnonium, in the attitude, and colossal-size of the hero; the havoc which he makes among his enemies; the armour, dress and weapons, both of his friends and foes; his complete triumph over all their opposition; and finally his sitting on his throne judging the captives, and witnessing their punishment. The whole piece is excellently described by Mr. Hamilton; to whose work and to the plates of major Hayes, I beg leave to refer; with this remark, that there are no feathers waving over the heads of the horses, and that the lion which he represents at the feet of the hero in the act of rushing forward to combat, is merely an ornament on the side of his chariot, as in the same piece on the temple above mentioned. The propylon is provided with stairs, which are now much dilapidated, that lead up to to the top, and give off passages to small chambers as they ascend. The visiter passes easily from one end of the propylon to the other over the top of the ruined gateway, and ascends completely to the summit. The base all round is built up with the houses of the present village; and, in order to obtain a correct view of the sculpture, it is necessary to mount upon the roof of them, which the inhabitants, for a small gratuity, readily permitted us to do. There are several statues all along the front of the propylon. The mitre-shaped

head-dress, and part of the face of two of them, one on each side of the gateway appear above, the body and the remaining parts are all buried under the rubbish. Other statues just rearing their colossal heads above the mud are to be seen in the interior of the houses. They are all of the large-grained granite of Assouan, highly polished and beautifully formed, and all, except one, are in close contact with the propylon. A little in advance of it to the east are two beautiful obelisks from the same quarry. They are about eighty feet high and ten feet square at the base, perfectly unaffected by the injuries of time, and covered all round with deeply cut hieroglyphics from top to bottom, beginning at the top as usual with the mitred hawk, emblematic of their dedication to the god of day.

Behind the propylon we passed into the dromos, a large open court with two rows of columns that had been walled on each side and covered above, forming a piazza all round. There are, or rather have been, twelve square columns in each row at each end, and eight on each side, counting the end columns only once, making in all twenty-six. The whole dromos is about 300 feet long, and 160 feet wide. All the columns and the side of the propylon are covered with sculpture and hieroglyphics. From the dromos we passed on between two rows of the most stately columns twelve feet in diameter, and between thirty and forty feet high, with spread-

ing capitals, like the budding lotus. There are six columns in each row which occupy the middle of the space directly from the door of the dromos, and it does not appear whether there were any more, or whether they were inclosed by walls at the sides. We came next to what had the appearance of a cella, which is peripteral, having a row of eleven columns on each side. The walls are pretty entire, and inclose a space of about 160 feet long, and 140 wide, and is at present possessed by a number of the villagers and their cattle. It contains many columns and the fragments of many more which are broken down, and from the figure of the cross and other insignia displayed along the walls, appears to have been once used as a place of Christian worship. There has been a door-way at each end, both of which are now built up, and the regular entrance is over a low part of the side wall. We next came to another colonnade, consisting of ten rows of columns, three columns in each row, all of which are covered with sculpture and hieroglyphics; then a cross wall with a door-way in the middle of it, and then another colonnade consisting of eight rows of columns with four columns in each row. At the end of this colonnade we came to what may be regarded as the sanctuary of the temple, with an arcade in the middle of the wall for a statue, in the place where we naturally, in conformity with the plans of the

other temples, expected to have found a door; but this we met with on the north side, and on entering came to the sanctum sanctorum, or innermost apartment of all, which is a small chamber about fourteen feet square covered with sculpture and hieroglyphics. From this we passed into another chamber containing twelve columns, and from that into another containing four columns, and adorned with an equal number without, with the appearance of their having been many more, all of them highly ornamented with sculpture and hieroglyphics. We have now arrived at the end of the ruin, and near the brink of the river, towards which there has been no door of access; but the present termination of the ruins does not seem to have been the original one of the building. The subjects in the sculpture or hieroglyphics do not differ materially from those already described, and therefore although I noted the greater part of them, I consider it unnecessary to lay them before the public.

On the east side of the temple there is an immense heap of rubbish higher than the temple itself, consisting of mud and sand, and broken pottery ware, all huddled together in a mass. The present village of Luxor occupies the centre of the ruin, and spreads out to the north, and south, and east, a considerable way. It contains one hundred Coptic families who are Christians. They have four priests, and a place of worship about four miles

distant in the desert. There are about five times the number of mussulmans who live in small huts about twelve feet square, among vermin, dust and filth, the usual comforts of the moslems in Egypt. These wretches neither enjoy themselves, nor permit others to enjoy the sweets of a tranquil and social life.

The temple of Luxor was probably built on the banks of the Nile for the convenience of sailors and wayfaring men, where, without much loss of time, they might stop, say their prayers, present their offerings, perform their vows for past favors, and bribe the priests for promises of future success; and great and magnificent as it is, it only serves to show us the way to a much greater, to which it is hardly more in comparison than a kind of porter's lodge. I mean the splendid ruin of the temple at Karnac.

The distance from Luxor to Karnac is about a mile and a half or two miles. The whole road was formerly lined with a row of sphinxes on each side. At present these are entirely covered up for about two thirds of the way on the end nearest to Luxor, and the track lies over the superincumbent ruins of unburnt brick, and broken pottery-ware, covered with dust and scattered tufts of a hard rushy grass, such as generally grows in those parts of the country which are not subjected to the fertilizing inundations of the Nile, or watered by the labor of

man. Several high mounds appear in the course of the way, as if small hamlets or villas had lent their aid to enliven the scene. On the latter part of the road near to Karnac, a row of criosphinxes, that is with a ram's head, and a lion's body, still exists on each side of the way. Some of them are very entire, but all are quite uncovered, and shaded for part of the way by a grove of palm-trees on the right hand, and on the left. The road is well and regularly formed, and is sixty three feet wide. The sphinxes are represented couchant with their heads turned towards the road. They are of common sand-stone, the same as that of which the temples are built, are twelve feet asunder, and each of them has a small mummy-shaped figure standing up between the paws with the hands crossed over the breast, and the sacred Tau in each, and a row of hieroglyphics down the front. The road proceeds for a little way up a gentle ascent, after which it gradually slopes down and terminates in a fine granite gateway in front of a temple of Isis, close to the village of Karnac. This handsome temple, which is one of a suite of smaller temples, connected with the grand temple, consists of a propylon, a small dromos with columns on each hand, a pronaos with four columns on each hand, and a cella divided into five different apartments. The sculpture and hieroglyphics are of the same description as on the

other temples, and the worship of Isis prevails throughout.

This, however, is not the regular approach to the large temple which lies considerably to the right or east, and passes likewise between two rows of sphinxes which are much broken, and covered up with sand; it then passes through four immense propylons, the gifts of so many illustrious monarchs. The gateways are chiefly of polished granite, and, as well as the sides, are covered with sculpture and hieroglyphics, and adorned with numerous colossal statues; they are at the distance of four or five hundred feet from each other, and as the votary advanced, continued in succession to increase the ardor of devotion, till, entering by the side, he is placed in the centre of this splendid ruin, where the astonished eye passes over the wrecks of a sacred edifice extending to about six hundred feet on each hand. Twelve hundred feet being about the whole length of the temple, and four hundred and twenty feet the breadth.

Besides this entrance which leads directly from the Nile at Luxor, and which appears to have been formed for the religious processions and ceremonies that passed between the two places in sight of the wondering multitude, there is another which seems to have been the principal and public entrance from the west, facing northern Dair on the

opposite side of the river. This entrance, which is near the wall of unburnt brick that enclosed the whole of this sacred ground, passes through a magnificent propylon of 400 feet long and 40 feet thick, and is approached also between two rows of sphinxes, part of which was uncovered by the Earl of Belmore. It has eight windows in two rows, and four false doors on each side of the gateway. The north wing of the propylon is very much fallen down. The front is not hewn, nor ornamented with hieroglyphics: from which I would infer that it has been left in an unfinished state. There is a stair in the northern end, by which to ascend to the top, and a passage over the ceiling of the doorway, from the north to the south wing of the propylon.

Advancing within we perceived inscribed on the right hand side of the passage, the latitudes of the different places in Egypt, as taken by the French Commission of Arts, at an early period of their undertaking, when probably they had not learned to take the error of their instruments, or to observe with accuracy. Afterwards, however, they discovered their mistake, repeated their observations; the results of which are published in their large work on Egyptian Antiquities. Looking forward from the centre of this gateway, what a scene of havoc and destruction is presented to the eye of the observer, in an immense heathen temple of 1200 feet long and 400 feet wide, with its columns and

walls, and intersecting propylons, all prostrate in one heap of ruins, looking as if the blight of heaven had smote it at the command of an insulted God! Yet this is but a part of the sacred premises of Diospolis. On every hand are gateways and adjoining temples, which, in other places, would be reckoned magnificent, and rows of sphinxes bounding the avenue of communication to the different doors in the sides of this grand temple, this pantheon, this centre of pagan worship, the abode of the mighty Ammon. The walls that remain are so shattered, and the stones so detached from each other, that I am now rather disposed to ascribe the effect to the concussion of an earthquake, than to any human operation.

This gateway leads into a spacious court, which we should consider as the dromos of the temple; but a row of stately columns, about forty feet high, almost preclude our doing so. A row of smaller columns passes down each side, and on the right a small temple projects considerably into the court. There are six columns in each of the rows in the middle of the court, which terminate in front of two broken colossal statues of large-grained granite, standing in front of another propylon, which is completely covered with sculpture and hieroglyphics. Great part of it, however, has fallen down, and we see in the centre of the wall many stones which had formed part of a temple previous to the pre-

sent ruins. Each side of the passage is richly sculptured over with gods, and priests, and offerings, and hieroglyphics.

Succeeding to this propylon is an immense colonnade, consisting of eighteen columns, across the building, and nine in the length of it. The two rows of columns down the middle are the largest, as we have seen in the Memnonium, and are about 11 feet in diameter. These supported the highest part of the roof, in the sides of which are small windows for the admission of light to this part of the temple. The other columns are about eight feet in diameter, and about 32 feet high. They are not monolithic. The wall of the propylon, the side walls of the temple, and all the 162 columns are completely covered with the sculptured images of the hawk-headed, wolf-headed, and human headed gods of the Egyptians. To account for the occurrence of the immense colonnades that we meet with in the Egyptian temples, and more especially in those of the Thebaid, such as the Memnonium, Luxor, and Karnac, it may be observed that the Egyptians had no other way of supporting a roof but by the erection of columns, the masonic arch not being then understood. So that whenever a roof over a large space was required, a large colonnade was indispensible. The frequent and entire exhibition of their polymorphous deities was another use that they made of the colonnade. A succession of these

was carried over the columns, so that numerous votaries could select the god of their choice, present their offerings, kneel down, and worship, and find a willing priest to teach them how to conciliate his favor.

The end of this colonnade brings us to the end of this half of the temple, on the outside of which is sculptured the figure of two immense boats. One of them is 51 feet long, and has the head of a ram at each end, with only one principal person on board, who, in one part of the vessel, is arranging an offering, and in another part of it working the oar. The other boat is 45 feet long, and has a number of people on board engaged in the act of poling it forward. At this part of the temple entered the grand passage from Luxor, through the series of propylons, by the avenues of sphinxes already mentioned. The other half of the temple is equally, and, perhaps, more interesting, for we have not yet reached the sanctuary. Of four granite obelisks that adorned this part of the building three are still standing. They are about seventy feet high, and nine feet square at the base. The other is thrown down, and cut through the middle, that part of it might be carried away, which circumstances have prevented. A little to the west of the obelisks are several beautiful columns, well turned, and highly polished; I have not noted their height, but state them from memory, to be about

20 feet. The capitals are exquisitely wrought, and resemble the flower of the lotus. They seem to have been merely ornamental, and stand at the entrance of a sanctuary, which is also of highly polished granite, and occupies the middle of this part of the temple. This sanctuary is open at each end, and divided into two open compartments, by small partition walls that advance but a short way upon the floor. The ceiling is also of granite painted blue, and adorned with stars. The walls are covered with sculpture and hieroglyphics, and offerings to Osiris and Mendes throughout; showing the purpose for which it was constructed, and the infamous nature of the Egyptian devotion. Latterly, however, this sanctuary seems to have been chiefly appropriated for the reception of the images, vessels and sacred utensils employed in the rites of their religion. The Earl of Belmore caused excavations to be made in it, and the discovery of a granite boat, with an image on board, a number of small statues, and other remains of antiquity, were the result; proving at once the sagacity of his lordship's conjecture, and the use for which this innermost apartment was constructed.

But walls of granite alone were not considered as adequate to guard the sanctity of this little fane; stone walls were also added with chambers on each side, exclusive of the walls of the temple. Beyond this is another extensive colonnade, which is much broken down,

as well as the side walls of the temple. Indeed the whole of this division of the edifice has suffered much more than the other, and in many parts it is quite level with the rubbish, so that we could merely trace the continuous line of the wall, and in some places not even that. Passing out at this end of the temple, there are the remains of another colonnade, and at the distance of about twenty paces another gateway, which at one time probably formed a part of this most magnificent edifice; but the intermediate space is so much covered with rubbish that it was impossible to trace any connection between them. Much digging would be requisite to enable the antiquary to form a correct plan of this most interesting field of ruins: and when we consider the value and importance of the ancient treasures that lie hid in their bosom, we are astonished that the labor has not long since been commenced and pursued on a regular and determined plan. An active young Frenchman, Mr. Riphaud, was then engaged in making excavations, so as to form plans of the temples for Mr. Drouetti, the ci-devant French consul at Cairo, and his labors have been crowned by many interesting discoveries. But the labors of one man of moderate means, in such a field, are nothing. They are like the scrapings of a hen upon a field of corn; enough for the individual, but nothing for the whole. The ruins of Thebes, and the ruins of Babylon, ought

to be thoroughly gone over, excavated, and cleared out, as the king of Naples is excavating and clearing out Pompeii and Herculaneum. The ruler of the country has not a soul for such an undertaking; but he has no objection to allow others to dig and carry off all that they can find, and that gratuitously. The work could never be begun under more favorable circumstances; and were a well-appointed commission to take their station on the ruins of these ancient capitals, and set the natives to work to clear them out from the foundation, much of the mystery of antiquity would be solved, and the museums of the world enriched beyond all calculation. It is a weak and wretched policy that makes one nation throw obstacles in the way of another, in its search after knowledge; and the individuals who do it, whatever may be their professions to the contrary, have more good-will to self than to science: a statue buried under rubbish can be seen by no man, and can be useful to no man. But once uncovered, whether that should be done by an Englishman or a Frenchman, it matters not, it is then the property of the world. The finder may keep it, or sell it, and it may be transferred to Paris, to London, to Rome, to St. Petersburgh, to Vienna, or any where: still it is accessible, people can see it, study it, and derive from it pleasure and instruction. It is a lost child restored to the great family of science and art, which is of no country; whose home is

the world, of which all its votaries are citizens united for improvement, and over whom religious or political differences should exercise no dividing influence or control.

But to resume the description of this interesting field.—The great temple, the habitation of their gods, occupies the centre; the field all round is intersected by avenues lined with sphinxes up to the temple, like so many radii from the circumference to the centre. Between these different avenues stood the houses of the city; each quarter provided with a gateway for its own convenience, and frequently with a temple and place of worship in the course of the avenue between it and the great temple; several of these are buried in the rubbish; some of them were uncovered by Mr. Belzoni, where he found several rows of female statues with the human body and the lion's head, all of them in a sitting posture with their hands upon their knees, the left hand holds the sacred Tau. Near to this temple is a large tank containing water; there is also another large tank near the great temple.

Every thing in regard to the plan and splendor of this great city appears to have been subservient to religion; and when we consider that the city extended all the way to Luxor, a direct distance of nearly two miles on this side of the river, we shall cease to be surprized that it should be called

Diospolis; for never was there a city, not even modern Rome, of which it might be said with equal truth, the temple is every thing, and the habitations of individuals of no consideration. And if we take into account the west side of the river Medina Thabau, which faces Luxor, and northern Dair which faces Karnac, all of which formed but so many cardinal points in the religious processions of the Theban priests; for though the tabernacle of Jupiter dwelt in Diospolis or Karnac, yet it was carried over the river every year, and remained for a few days in Lybia: we have a space of between nine and ten miles over which they exhibited the pomp and parade of their religion, both going and returning. Almost every part of the road through this immense theatre was lined with sphinxes, statues, propylons, and objects calculated to awaken and keep alive the flame of devotion throughout the procession; and in the whole of the imposing ceremonies of pagan idolatry, I cannot conceive any thing more extatic or confounding, than the view which must have burst upon the ravished sight, when, at the close of the solemnity of bringing back their god from the other side of the river, they entered the grand temple at Karnac, to replace him in his shrine, with harps and cymbals and songs of rejoicing. I would attempt to describe the enthusiasm of the votaries; but the god was a ram, a hawk, a monkey, or a goat; and

we blush to think that there should be a God in heaven, and that the heart of man should acknowledge, or burn with zeal towards any other.

The field of ruins, more especially called Karnac, is about a mile in diameter. Probably the whole of this space was once, in the prouder days of Thebes, consecrated entirely to the use of the temple; there are evidences of walls considerably beyond this, which probably enclosed the city in its greatest extent; but after the seat of government had been withdrawn, the capital removed to another spot, and the trade transferred to another mart, the inhabitants narrowed the circuit of their walls, and planted their houses within the line of the sacred confines. Traces of ancient brick buildings extend about a quarter of a mile beyond the gateways and more recent walls, after which commences the level and cultivated plain, intersected by numerous and deep canals.

From Karnac we proceeded to Medamoud, which lies about a couple of miles to the east; but from the low ground being still damp and unfit for travelling, we were obliged to take a circuitous route, and we were fully an hour in reaching it. In our way thither we passed through the tents of the Bedoween Arabs, who occupy the uncultivated part of the plain near the mountain, and pasture their flocks among the coarse rushy grass that springs up in these neglected fields. Here and there, we encountered a small

patch of cultivated ground for the supply of their wants; but the greater part of the land lies waste to supply the wants of the cattle. The ruins of many houses of sun-dried bricks show Medamoud to have been a town of considerable extent. At present it is quite uninhabited. A dilapidated gateway, and a few granite columns are all that remain of an ancient temple, and show that the same patient spirit of labor for working the hardest material of the stony world, and the same taste for ornamenting their sacred buildings with hieroglyphics, and the images of their polymorphous deities, prevailed here as in other parts of the country. The greater part of the stone of which the temple was built has been carried away, probably to assist in the construction of the stupendous edifice at Karnac.

There are many evidences of Medamoud having once been a seat of Christian worship. The figure of the cross still remains on many of the houses, the figure of the Virgin Mary, the usual representations of God the Father and God the Son still exist on the interior of a large building near the west end of the ruins. In the days when the light of the gospel shed its genial influence over this venerable plain, it is supposed that this was the seat of the metropolitan bishop, and called after him Maximianopolis. It is certainly far from being so conveniently situated for the inhabitants of this side of the river as either Luxor or Karnac; being

fully three miles distant from the Nile in a direct line, and only about one, or one and a half, from the mountain. In a country like Egypt to live at such a distance from the Nile is really to live in banishment; for with that river all the pleasures and sociable enjoyments of the inhabitants are intimately connected.

The ruins of the ancient temple prove that Medamoud was a place of consideration in more ancient times. And not a few of the learned suppose it to have formed a part of ancient Thebes, which would be making that ancient city occupy nearly the whole of the plain on both sides of the river. From the report of its ancient population and wealth, a person may be almost induced to believe any thing of the extent of this ancient capital. However there do not exist in the present day any proofs in support of the opinion of its having been ever joined to Karnac by a connected series of buildings like Luxor, or of their having ever been inclosed within the same walls. I am therefore more disposed to consider this as an adjoining village, than any integral part of the town of ancient Thebes.

A little to the south-east of this I proceeded to examine the mountain, in which I was accompanied by the four Coptic priests of Luxor already mentioned. The visit was more particularly to see their place of worship, which stands on the rocky

flat, about two hours' ride from Luxor. Thither they assemble every morning by sun-rise, for the purpose of Christian devotion. It is a small ill-built house, surrounded with a court, inclosed by a stone wall. As we approached their house of prayer, the venerable fathers pointed with triumph to the sign of the cross that had been sculptured on the wall, as the badge of the religion in which they gloried. On remarking that it was nearly obliterated by human violence, they shrugged up their shoulders, stroked their beards, and observed that they lived by an imperfect toleration in presence of the Mussulmans, the enemies of their faith, who let no opportunity escape of wounding their feelings, by insulting their chiefest boast. Still, however, they felt it to be their duty to engrave it upon their walls and upon their doors in defiance of every threat and of every assault, as they did to hold fast the doctrines of their religion, in spite of every taunt to which it might subject them, or of every worldly temptation with which they might be assailed, to exchange the Christian religion for another; which they very properly observed was no religion at all. Sincerity is a grand thing; and a clear conscience, like a cloudless sky, is a continual feast. It was impossible not to feel something more than respect for such men, illiterate as they were: their profession had evidently a hold of

their conscience, and in the day of trial and persecution they were more likely to die as martyrs, than to live as proselytes, of a creed which they disbelieved and despised. The interior of the church was not better than what might have been expected from the appearance of its coarse and tawdry exterior. We entered and sat down on the palm-tree mats with which the floor was covered, in a sort of circular corridor, and remained about half an hour. I asked them to show me their bibles and prayer-books. They replied, that they were at home in their houses; that they could not with safety leave them there. I trust, the meaning that met my ear, was the conscious knowledge of their hearts. One of them pulled out of his bosom a few leaves of an Arabic prayer-book with an Italian translation. Of the latter language he did not know one letter of the alphabet, nor comprehend so much as one word; and, from what I saw, it seemed to be a Roman Catholic missal; but he seemed to hug the tattered fragment as an invaluable treasure, which he possessed above all his brethren. What an inestimable possession would a few bibles and prayer-books, both of their own liturgy and ours, that they might see and know the difference, be to such men as these, and to their flock! I regretted exceedingly that I had neither the one nor the other to offer them; but I

believe many have since been forwarded to Egypt and to Thebes; as the reverend Mr. Jowett has since visited the country.

On leaving this poor but respected place of Christian devotion, that, like the rose in the desart, or the lily in the valley, for the time engrossed all the enthusiasm, and all the feelings of our heart, we took a ride along the rocky flat by the base of the mountain, to see if there were any excavations in it on this side similar to those on the west side of the river. Before we set out on this expedition, the reverend fathers assured me that there were none; and after a little peregrination, I gave up the pursuit, yielded to their persuasions, and measured the way back to Luxor. I should like extremely that the mountain and rocky flat on the east of Karnac were examined, and that the explorer would constantly ask himself and his attendants, where were the sepulchres of Karnac, Medamboud, Luxor, and the other towns or villages on this side the river?

On our way to Luxor the conversation was various and desultory. They enquired my name, with which heretofore they were unacquainted, always calling me, as they had heard me called, Hackim, or Doctor. I translated it into Arabic, Ibn Raschid, son of Richard, or Richardson; but that was so islamitic, that they would scarcely believe me: I assured them, however, that it was

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a truth; and that so far from being aware of its conformity with the system they alluded to, that I was called by the Reisses and sailors, Mahomet Hackim. With this piece of information they were perfectly shocked, and reprimanded me as if I had renounced my creed, saying that Ibrahim, Isaac, Yakoub, and Yousouff, were names that any man might adopt without compromising his creed, or having his ears offended; but that Mahomet was a sound which no Christian could or ought to hear with patience or satisfaction. It was like hearing yourself called Devil for fun, and these were too serious matters to jest about. I smiled, and stood corrected, with their critique upon a name; though, not without conviction, that the reverend fathers were perfectly in the right; which I honestly acknowledged.

On our arrival at Luxor we alighted from our asses, in a large court in the Coptic quarters; here the reverend conductors departed to their homes, and left me in the midst of a numerous assembly of Christian patients, who had been collecting there during the whole of the day to receive advice for their different complaints. I sat down in the open court, and the invalids collected around me, and seemed really to rejoice as much that their visiter was a Christian as that he was a physician. The old and the young, the blind, the sick, and the lame, came to me with a joy and confidence that it was delightful

to witness, and which it is impossible to describe. Having operated on one of their eyes, I withdrew the knife at the end of the operation, and pausing a little before I bound up the wound, looked round upon a crowd of about an hundred individuals by whom I was surrounded. Instantly one of them wishing to say what he thought would be most agreeable, called out "Koulli Nazarani," they are all Christians. Koulli, Koulli, all, all, was immediately re-echoed by the whole assembly; imagining that the most gratifying sight that can fall under the eyes of a believer in Christ, is an assembly of men and women worshipping the same God, and resting their hopes of eternal salvation on the same Savior with himself. It is, and it always ought to be so; but if at any period, or on any occasion, the acclamation on the ear may be allowed to thrill more gladly in the heart than another, it is when the glorious confession bursts spontaneously from such an assembly as this, who, for ages, have held fast their faith in opposition to their rulers and their neighbors, by whom they are degraded and held in contempt. Here is a Christian wanting advice, was an appeal that the Coptic applicants constantly employed, when they saw me surrounded by the consulting votaries of islamism, who kept them at bay, or when they had arrived too late for the morning or evening hours of consultation. My

conscience bears me witness that it was an appeal which they never made to me in vain.

During the whole time that I remained in Thebes, I am sure I had not fewer than twenty patients a-day, both morning and evening, from all parts of the country. Money they had none to give; but they brought freely of pigeons, fowls, and eggs, which was all they had to bestow; but which, to the great annoyance of our young Reis, I never accepted. "Let them take the physic, and I will take the pigeons," said the youthful Abdallah, who was a man of taste, and preferred boiled eggs and poultry to boiled bread and water. His eye gloated on the birds, and his mouth filled with water, as if his teeth would devour the hand that refused the feathered younglings. This youth had two wives, whom, like most other Mussulmans, he thumped in rotation, that they might not steal his shirts, and bestow them on their sweethearts. Kind treatment was recommended, as a more worthy expedient to endear him to their affections, and to identify their interest with his own. This touched a note which had no existence in the moral gamut of his country; but nature had stamped it on his heart, and he was about to reply, like a husband and a man, when his father maintained the *jus mariti* that the dames richly deserved it; and rebuking his son for holding such heretical conversation, said he

was next year to make the pilgrimage to Mecca, and would then be a Hadji, whom his wives ought to worship, and whom he ought to thump. Abdallah was an amiable man, and had he been allowed, would have been a Christian.

When the wives of Mussulmans are caught in adultery, they are obliged to choose between the dreadful alternative of being put into a sack with stones, and drowned in the Nile, or of becoming women of the town; in which case they must pay every month a certain sum to the Awalli, for permission to exercise their infamous profession: the latter is the part of the alternative which they most generally adopt. No punishment whatever is exacted from the man. When both parties are equally guilty, there is no justice in the law by which one only is made to suffer for the offence. If lions could paint, what would be the picture?

The prevailing diseases in Thebes are affections of the eyes, with a greater proportion of cataracts than I ever remember to have seen in the same population. Dyspepsia, slight hepatic affections, and, what I was not so much prepared for, consumptions, cutaneous diseases, schirrous and ill-conditioned ulcers; but the most importunate of all the applicants for advice were those who consulted on account of sterility, which in this country is still considered as the greatest of all evils. The unfortunate couple believe that they are bewitched, or under

the curse of Heaven, which they fancy the physician has the power to remove. It is in vain that he declares the insufficiency of the healing art to take away their reproach. The parties hang round dunning and importuning him, for the love of God, to prescribe for them, that they may have children like other people. Give me children, or I die, said the fretful Sarah to her husband. Give me children, or I curse you, say the barren Egyptians to their physicians. Of all professions, that of physic is certainly the best to travel with in the Levant: the physician may be sometimes difficulted in getting away from a particular place, where his professional services have entitled him to the esteem and gratitude of the inhabitants; but there is never any doubt of his meeting with a kind and welcome reception, and of hearing many prayers put up for his safety, the efficacy of his prescriptions, and his continuance among them.

The ruins on the east side of the river are far from being so interesting to the inquiring traveller as those on the west: they may be said to consist solely of the temples at Luxor and Karnac. No excavations have yet been discovered, whether any actually do exist in the mountain, or along the rocky flat, is a circumstance to be determined by the researches of future travellers. The edifices here are undoubtedly on a grander scale; that of Karnac alone, independently of the adjoining tem-

ples, and connecting medium of double-rowed sphinxes, is so confounding, that to state its length and breadth, the diameter of its columns, the height of its obelisks, or the number and depth of its propylons, is not by any means adequate to give the reader a true idea of the vastness and imposing effect of their ruined grandeur. Time might have done his worst, he was incompetent to their destruction; but the wasteful Typhon has strewed them on the ground, that man may be humble, nor have whereof to glory in the labor of his hands.

When, however, we examine in detail the workmanship on the temples, on the east side of the river, we do not find that it is superior; and I should rather feel disposed to say, not equal to that displayed upon the temples on the west: it is only the battle scene on the propylon at Luxor, and the wood and pastoral scenes on the north wall at Karnac, that can be put in competition with the ornamental part of the Memnonium and Medina Thabou. The execution and composition of both may be considered as of equal merit, judging from the imperfect specimens that remain for our inspection. In regard to the general sculpture and hieroglyphics, the small temple of Isis, behind the Memnonium, infinitely surpasses them all in point of execution. I am disposed to consider this small temple as one of the oldest in Thebes; and were I to arrange them in a chronological order, I should

mention next the body of the Memnonium; the propylon seems to be considerably more recent; next the body of the smaller temple at Medina Thabou, both the propylons of which appear to be much more modern than the small temple of Isis at Karnac; next the temple at Luxor; then the large temple at Karnac; and, last of all, the large temple at Medina Thabou.

Small temples probably preceded large ones, and temples built of the stone of the country, in the immediate neighbourhood, probably preceded those built of materials which were brought from a distance. There are several relics of the former on the west side of the river, but none, as far as I perceived, on the east, where they are all of sand-stone, probably from the extensive quarries of Hadjr Silsil. There are no obelisks on the west side of the river, and those on the east side appear to be older than the temples, and the hieroglyphics on them are deeper and better cut. There are many statues, both at Luxor and Karnac, of the red large-grained granite of Assouan: there are none on the west side of the river, saving the large broken statue at the Memnonium. There are no statues on the east side of the river, made from the stone of the adjoining rock of the country, or of the highly crystalized quartzy sand-stone; but on the west side of the river there are many fragments of both in different places. The two statues of Shamy and

Damy are the largest, and apparently the oldest in Thebes. The angles in the arms, knees, and different flexures of the body are more acute; the soil upon the stone is greater, and apparently they are coeval with the first series of temples. Some small figures made of the same stone, and cut in the same style, are found in the tombs of the kings.

If the first series of temples are those which were destroyed by the orders of Cambyses, admitting such an event to have taken place, the date of the temples in Diospolis, of the different propylons, and the large temple in the western Thebes, are probably subsequent to that period; and these being constructed of the materials of other sand-stone temples, furnish a presumption, that they were constructed posterior to some great disaster, and most probably to the one alluded to.

Herodotus mentions a spacious temple in Thebes, which contained a number of wooden statues, and states that they existed in the time of Hecatæus, who is believed to have flourished in the days of Darius Hystaspes, the successor of Cambyses; a proof that the Theban temples had not been all destroyed by the son of Cyrus: but the venerable historian does not mention whether that temple was on the east side of the river, or on the west, and is altogether silent as to its dimensions, and to the number of temples in Thebes.

Diodorus Siculus says there were four temples, probably those of Luxor, Karnac, Medina Thabou, and the Memnonium—"for beauty and grandeur to be admired."—The most ancient of which was thirteen furlongs in circumference, five-and-forty cubits high, and enclosed with a wall four-and-twenty feet broad. The prescribed dimensions come nearest to the great temple at Karnac. The fragments of the wall of the enclosure may be found in the ruined circumvallation of unburnt brick; but the walls and columns of the present temple fall far short of the altitude assigned by the historian.

The greater part of these temples I consider to have been erected by the hierarchy, and not by the government of the country; for not one of them has been begun and carried on regularly to a conclusion, but built up in detachments. First, a small cella, then side chambers, then a pronaos, then a propylon, then a colonnade, a dromos, a propylon, and so on, as they obtained money from the success of their speculation, or donations from grateful sovereigns. The later built parts of the temple are hardly ever in proportion with the former, so that they they appear to have begun their buildings without any regular plan. But the most interesting object of research in the Thebaïd, perhaps I ought to say in the whole universe, are the subterraneous excavations on the west side of the

river, so often mentioned. Of these I have already stated my opinion, and would only observe further, that the decorations correspond, in a wonderful degree, with those on the temples. The same objects of adoration, masked in the same disguise of the human body, surmounted by the heads of different animals.—The bull and cow are met with occasionally, perfumed with incense, and presented with offerings; but I never saw them, either in temple or tomb, as the principal object of worship. Scenes of private life, exercise, amusements, and rural sports, which we see so frequently exhibited along the walls of the tombs, and which constitute no small share of the delight which the traveller experiences in visiting them, are seldom found upon the temples. The ancient Egyptians were accustomed to say, our houses are but hotels, in which we sojourn for a moment; our tombs are our lasting habitations. It were a wasteful profusion to ornament the former; but no exuberance of fancy can sufficiently embellish the latter. How eagerly must that man cling to earth who condescends to dress himself a tomb! He knows not that flesh and bones are but the momentary appendages of our being; they are not the life of man. When the soul quits the earthy tabernacle assigned it by the Creator, it has finished its converse with mortality, and its mandate is to return to its God; yet man would chain it to earth, by decorating its loathsome off-cast

in marble, whose place is in the dust, to become an integral part of that mould from which it was derived, to feed others as it was fed. How falsely does he appreciate its value, who would give the body immortality. Let the fiat of Heaven prevail, and the corpse be buried in the earth.

In this season of the year, the Egyptians, having little occasion to employ their time in the labors of the field, devote themselves to opening and plundering the tombs of their ancient countrymen, of every article that can tempt the European traveller to make it his own. The grave-clothes, bones, bitumen, and mummy-chest, they leave exposed in the open air. Of the mummies it may be observed, that, generally speaking, nothing but the bones remain. Mr. Belzoni has brought one very perfect specimen to this country; but such an one is very rare. Sometimes the hair is found on the head regularly plaited, and well preserved; the chest and skull are generally filled with bitumen; and if there be a papyrus MS. accompanying the body, that is generally thrust into the breast, or between the knees: sometimes it is enclosed in a small wooden box or a leathern purse. In the latter case it is a species of charm, and it is usually written in Arabic. The papyri MSS. are written in the hieroglyphic, or in the enchorial character, which is supposed to be the running hand hieroglyphic; hence the French call it cursif. The cloth wrap-

ping of the mummy looks fresh, but is quite rotten; and though generally coarse, it is occasionally met with of the finest texture. When a fine mummy-chest is discovered, it is generally expected to contain something valuable. This, however, rarely proves to be the case, as the greater number of them has been opened; and although the body has not been unrolled, and seems very little, if at all discomposed, the box with the papyrus has usually been purloined. The images of the female, the dog-headed, wolf-headed, and hawk-headed deities that accompanied them to the tomb have been carried away. These figures are sometimes found in the abdomen, but frequently at the feet of the mummy, which occasioned the cases to have been made so much longer than the size of the body. Sometimes these images are solid, at other times they are hollowed out like jars, with moveable tops fitted to them, resembling the heads of these different animals, and then they are considered as more valuable. These are often found empty, but occasionally they contain the liver, the stomach, and other parts of the viscera that have been steept in the same antiseptic as that with which the body had been embalmed. Sometimes on the outside of the swathing the body is entirely covered over with small blue beads strung together, and tastefully adjusted in squares. The figure of a scarabæus, emblematic of the moving principle, is wrought over

the heart, and rows of ornament round the neck. Sometimes above all there is a covering of the stem, leaves, and flower of a plant, probably the lotus, interlaced and tied together round the body.

The papyri are generally found in the bitumen, which lines and fills up the chest, or between the knees. They are in compressed rolls, and are sometimes a foot and a half long, and highly gilt, in which case they are greatly prized. At other times they are found short and thick, and are still considered as valuable. When long and thin, and without any ornament, they are but lightly esteemed. The most perfect of these papyri, and the best unrolled that I have ever seen, belongs to the Earl of Belmore, and was unrolled by himself. It is in hieroglyphics, and is every way complete, not a device or character wanting, or even obscured, but fresh and legible as the day in which it was written: it is about a foot broad, and fourteen feet and a half long. The finest and the largest that I ever saw belongs to Mr. Belzoni: it is about a foot and a half broad, and three and twenty feet long. It is written partly in the hieroglyphic, and partly in the enchorial character, with a number of curious devices; but here and there large patches of it are effaced.

A number of small black wooden figures of the human body, of about eight or ten inches long, forms another part of the furniture of the tombs.

They are generally found lying scattered about the tomb, but are rarely found in the mummy-case along with the body; and as in the same tomb the figures are generally of one feature, and differ from those in another tomb, it is probable that they were intended for likenesses of the deceased, to be distributed among his friends at the funeral. Sometimes these small figures are made of the easily sectile stone of the country, highly polished, and painted of a pale blue color. They are mummy-shaped, the limbs are not separated, and the body appears as if enveloped in a robe. The arms are folded over the breast, and the hands exposed on each side; the right holding the hoe and string of the seed-bag, which hangs over the left shoulder; and the left hand holding what has generally been denominated a scourge. I confess I am not satisfied with the appellation; but I am not sure that I am nearer the truth in calling it a flail. The beard is finely plaited; the ends of the head-dress fall down the breast. From the point of the beard two rows of hieroglyphics pass down to the feet, and three rows down the back. Some of these small figures are remarkably well executed, and are of the more valuable materials of red or black granite, serpentine, or alabaster. And last of all they are sometimes of a species of pottery ware, covered with a vitrified coat of the finest blue, said to be from Cobalt. The large figures of this de-

scription, about a foot long, are very rare, and hitherto have been found chiefly in the tombs of the kings.

I have already alluded to the Egyptian statuary, and would here subjoin a few words more on the same subject. Diodorus Siculus informs us, that the ancient Egyptians judged of a statue by measurement, and not by fancy or the eye like the Greeks; that they divided the whole body into twenty-one parts and one fourth, to each of which they assigned a determinate and relative proportion. Having, therefore, measured the size of the stone, and agreed upon the dimensions of the statue, the artists set to work, and each performed the portion assigned him with such exactness, that though the statue had consisted of two parts, and one part of it had been wrought in Assouan, and the other in Thebes, when brought together they fitted to a hair, and the whole appeared to be the workmanship of one man. This was a plan likely to maintain the art in the state of perfection to which it had arrived, but not calculated to advance it. The hands of their statues were generally stretched out, and their legs in a walking posture. The only statue that I ever saw which answered to this description, was one made of wood, and painted black, at Luxor in Thebes. It was between eight and nine feet high, and I believe was discovered by Mr. Belzoni. A sort of pyramidal apron or bag

hung down to the knee; the rest of the body was naked. The legs in a walking attitude is a very common posture, but the hands are generally down by the side, as in the six large statues in front of the smaller temple at Absambul, or resting upon the pyramidal apron in front, as in many of the isolated statues in Thebes, and other parts of the country.

The most common posture of their large statues is sitting, as in those in front of the large temple at Absambul, and of Memnon and his companion in Thebes. They are seated upon an elevated throne, their hands rest upon their knees, a plaited beard hangs from the chin, and the aspect is placid, dignified, and composed. A tippet of curious workmanship surrounds the neck, and falls down upon the breast. The head is attired in a long painted cap, or a mass of hair, like a periwig, falling over the tippet upon the breast, and encircled with a row of serpents crowned with the globe, emblematic of the sun, as of time and eternity. Round the waist is a large kirtle that falls lightly upon the thighs; the feet are accommodated with sandals. The countenance is generally well executed, the lower eyelid particularly delicate, and the lips do all but speak. They are generally fleshy and large, and approach considerably to those of the negro, as in some do also the nose and forehead; in others, and those by far the finest, excepting in the lips,

there is not the slightest resemblance in other parts of the countenance, though a good deal both in the legs and arms, in the hands, and in the feet. The fingers are of unequal length, as we find them in nature. The second toe is generally longer than the first, which is uniformly the case in the African, and occasionally in the European; but the reverse is generally exhibited in the Grecian statues. The remarkable uniformity which prevails both in their largest and smallest statues, is to be accounted for from their mode of working described above. The drapery, countenance, and body of the statue is decidedly national, which is a compliment to the taste of the artists, and a proof that they were natives of the country whose gods and heroes they have sculptured. A foreign artist generally imparts something of the costume of his native land, and can never give the true feeling and expression to the countenance of a stranger that belongs to him. If an epic poet ought to be the compatriot of his hero, much more ought a statuary and a painter to be the same. Memnon was an Egyptian; Zeuxis, Proxiteles, and Phidias were Greeks; Raphael, Michael Angelo, Italians; and Sir Joshua Reynolds, an Englishman. The statuaries in ancient Rome were Greeks; and when called to exert their skill, it was to give immortality to a Roman, the enslaver of their country. How lifeless, and how insipid are their representations of their masters compared

with the statues of their indigenous divinities and patriotic heroes! They are studies of fancied nature, and not reality. They wrought with reluctance, their genius being called upon to execute what it did not feel, could not succeed, like the Highland drummer, who could not beat a retreat, because he did not like it, and had never learned it. The Memnon, the Theseus, and Apollo are all delightful; we want a Babylonian statue to precede them, and an English one to come after them, to have complete specimens of the history of this noble art. It is in vain to complain of our national feature and costume, give it truly, it has many excellencies; but if it had none, a well executed pig is better than a bungled peacock. Stupidity is encompassed with difficulties; genius surmounts them; and an Englishman can no more be gratified with seeing Mr. Fox in a cella curulis, a Roman toga, bare legs, and sandals on his feet, than would an ancient patrician with seeing Cato attired like a dandy, and frisking away on the back of a velocipede. *Extera laudanda, bona verò nostra fovenda.*

Sometimes these tombs contain only one deposit, with the accompaniments and decorations above mentioned, and these may be considered as the tombs of people in easy circumstances, who could afford to pay for all the state and pomp with which their bodies were ornamented and interred. But there are large pits that have evidently been formed

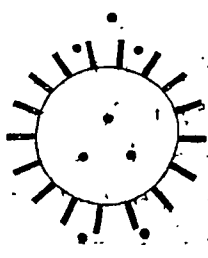
as general receptacles for the more indigent dead. Lord Belmore, in the course of his researches, opened one of these near the small temple of Isis, above the Memnonium. It contained, according to our judgment, 500 or 1000 mummies; some went so far as to say 1500 or 2000, or even further. All of them decently wrapt up in their grave clothes, and laid in a horizontal posture above one another. I never saw, and I never met with any person who said he had seen a mummy placed erect upon its feet; yet I do not consider this as decisive of the question that they were not once so placed. On the contrary, from the shape of the niches that I have seen in the abodes of the ancient Egyptians, I have the most firm conviction that they were so placed, and among the common people probably afterwards removed to such a receptacle as the one which I have just described. After having for sometime looked upon these fallen generations of our race, the tomb was again shut up, and the dead left to repose in their ancient abode.

One object that especially engaged the attention of the noble traveller, was the taking out of a granite sarcophagus from the bottom of a deep tomb, about half way up the mountain, above the village of Gornou, on the west of the road that leads to the tombs of the kings. This was a most Herculean undertaking, and required every effort that ingenuity could suggest to accomplish it. The

want of ropes, crow-bars, and strong men accustomed to the work, presented obstacles almost insuperable. These, however, were all at length overcome, and this ancient inhabitant of the innermost recess of the tomb transferred to the open air. It was the original intention of the noble traveller to have brought this sarcophagus to England, it being the only entire sarcophagus that has ever been met with, having the lid uninjured, and remaining in its place. The body, if ever it contained one, had been abstracted. However, on bringing it to the light, his lordship did not consider it worth the trouble and expense of transportation.

While the men are employed in ransacking the tombs of the ancient Thebans, the females are engaged in the pristine occupation of tending the flocks. In our peregrinations along the edge of the desart, it was no uncommon occurrence to meet with both mother and children seated beside a little flock of sheep or goats, hardly more numerous than themselves. When the stranger approached them, the adult females drew their dark woollen veils over their faces, leaving only a small opening for their darker eyes to look abroad. If he chose to bid them good morning or good evening, they might or might not return his salutation. It was by no means to be reckoned uncivil though they

did not. The younger part of the group usually made up, and the silencing the dogs was an usual prelude to their demanding a baxiss, which they generally did with much importunity. But the flocks in Thebes being very few, the weeding of the crops, the superintendence of the domestic concerns, and the carrying of water for the uses of their families, comprise the more general occupations of the softer sex. Their only education is to perform the lowest offices of domestic drudgery, to work nets for their hair, bracelets for their wrists, or string beads for their necks. The beads are generally of glass, and uncut agate, of which they wear an ungraceful profusion. Their nails are dyed red; the backs of their hands, their arms, chin, and several parts of the face are tattooed in small patches, of a pale blue color. The devices are generally circular, and filled with dots. On the outside, or to speak technically, dorsal aspect of the right forearm, a little above the wrist, both sexes generally have tattooed the Tirsi Moslimin, or moslem shield, an amulet engrained in the skin, in the form of the shield



of the Prophet, which is perfectly competent to ward off, or quench all the fiery darts of the devil and his angels. The Christians are tattooed with the sign of the cross, the holy sepulchre, the holy

family, or some favorite saint. Confidence is half the battle. How happy are they who have their shield in their heart, and trust in their God, while they do their best themselves, giving amulets and images alike to the dogs! Marriages are consummated at the early age of twelve, or fourteen. The man must husband his earnings to purchase himself a wife; and I mention for the information and comfort of poor, bashful, despairing bachelors, that the price of a wife in Thebes is thirty piastres, or fifteen shillings British money. Reading or writing, or mental improvement, are to them unknown. I don't believe that the first woman in Thebes knows one letter of the alphabet. There is a school at Luxor for teaching the boys the knowledge of letters, and a little arithmetic, and a discourse is delivered in the mosques every Friday by one of the Shiekhs; but it is seldom that females are allowed to participate even in this small gratification. Their want of consequence and degradation in society strikes an European with horror. In the whole of the villages that occupy the site of this ancient capital, from which proceeded the first conquerors and civilizers of the world, where science first reared her venerable head, where was the oldest library on record, and where books were called the medicine of the soul, though still possessing a population of eight or ten thousand beings, there does

not exist one person that merits the appellation of a lady, an instructed man, or a gentleman. Who shall cover Thebes again with its splendor? With man it is impossible; but not so with God. When the Millennium commences, these dry bones shall live.

CHAPTER XVI.

DEPARTURE FROM THEBES—VOYAGE DOWN THE NILE—ARRIVAL AT CAIRO.

We have now completed a general survey of the antiquities of Thebes, and the more we looked at them, the more interesting we found them; and the more reluctance we felt in quitting this memorable spot. Man may linger on his journey, but time continues in unremitting progression. We had now spent nearly a month in Thebes. The plague usually commences in Cairo in the beginning of April; and wishing above all things to avoid a rencounter with this terrible scourge of our species, it behooved us to make preparations for our departure. These were completed by the ninth of February; and on the morning of the tenth, at break of day, we unloosed from the bank and took leave of this most delightful plain, situated in the most delightful climate in the world. We floated down slowly past Karnac, (which our Arabs called Hamdi) and Gornou. The ruddy sky gradually brightened along the horizon, and the god of day showed his gladdening aspect over the mountains of Diospolis, sa-

luting with his earliest ray the opposite hills of Gornou; then touching his favored Nile, he lighted up all the surrounding plain. The interesting and beautiful scene gradually retired from our sight. The smaller propylons of Karnac and Luxor first yielded to the distance; the lofty gateway and obelisks of the former continued longer in view; but at length they also sunk in the horizon, and, by eight o'clock, nothing but the sycamore-tree at Gornou of all our acquaintances in Thebes lingered in the vanishing point to bid us a long and lasting adieu. The song of the boatmen as they towed us along, and the succession of villages in our course, called up again our travelling recollections, and compensated in some measure, by their variety, the regret that we felt in quitting this most interesting and inexhaustible field of ancient ruins, where the inhabitants had used us with an uniform kindness, and the constant and delightful occupation of the mind made the stay of a whole month appear but as the passing of a day.

We stopt for the night a little above Gheneh, which we reached early next morning. It was not our intention to have remained long here; but the interpreter who had been sent round to Cous or Coptus in quest of antiquities, did not arrive at the time expected, and we were on that account obliged to remain for the night. Next morning having arranged matters with the banker, we dropt

down to Dendera. The second view of the temple pleased us quite as much as the first. Egypt does not possess a ruin of greater architectural beauty.

Leaving Dendera, we proceeded on our way and stopt for the night a little above Dashni, which we passed next morning about eight o'clock. The wind was from the north, and blew so fresh, that we moved on heavily, and the vessel being high above the water rowing was of little service, and was accordingly desisted from.

On the evening of the 13th we stopt at Raisieh, and about nine o'clock the following morning passed Gassr Seyada nearly opposite to Diospolis parva, on the west side of the river, where there are large mounds of rubbish and a ruined temple, which we did not stop to examine.

We remained all night opposite to Fardjout, which is surrounded by a grove of Thebaic and other palm-trees, and about an hour and a half distant from the river. Here we saw many crocodiles, which were fired at by several of the party, but without effect. Next morning the wind was still high and contrary and cold. The Arabs call this month Shahr Amsheer; ten days of it are said to be peculiarly severe upon the goats, and many of them die in consequence of the cold; if they can withstand this, they have nothing to fear from climate during the rest of the year. On the morning of

the 16th it was calm, and we made considerable way; but the wind got up about noon, and obliged the rowers to desist, and we got on but slowly. The monotony of this day's sail was somewhat broken by observing a troop of dervises on each side of the river. They had two large drums and two stands of colors which they displayed in going from place to place, in order to collect a crowd, or when they ran, or danced, or exhibited any of their wonderful feats. One of them was mounted on an ass, and wore a high cap, resembling the tutulus or Persian cap. They had in every respect the appearance of a band of strolling mountebanks wandering about the country to play tricks, and cheat the people of their money. Yet these saints, as they are called, perform no inconsiderable part in the drama of Islamism; and like their predecessors, the magicians of Pharaoh, who strove by their enchantments to defeat the miracles of the inspired legislator of Israel, would prove the most formidable opponents to any attempt to change the religion of the country, and appeal to their legerdemain as an undoubted proof of their enjoying the divine favor and protection; nevertheless, the most certain way to vanquish error is to promulgate truth. As it happened in the days of Moses, so may it fare with the godly men who are endeavoring to open the eyes of the deluded world to a milder and a sounder faith than they at present profess.

At noon we passed Billien, a pleasant village situated on the west bank, with numerous whitened dove cots on the tops of the houses, and in the evening arrived at Djirdja, Didjerdja, or Girgeh, which is a considerable town, with many mosques, and a Roman catholic convent. Here our interpreter joined us, and mentioned that he had passed a large temple like that at Dendera, between Fardjout and Girgeh, nearer to the latter, and about three miles from the river. It seemed to be very entire, but much covered up with sand. Having laid in a stock of bread, we started next morning, the 17th, at ten o'clock. At one it began to rain, and we had a smart shower, the first that we had had since we entered Egypt. A little below Girgeh, the mountain on the east bank approaches close to the river, and contains many mummy pits and doors well cut, in the front of the rock, evincing it to have been an extensive settlement, in ancient times, and well worth the attention of modern travellers. A slight rain continued to fall during the remainder of the day, and during the night it poured through the ill-adjusted boards of the deck, into our cabin. We stopt for the night a little way above Ikhmim, which we passed next morning, the 18th, about nine o'clock. The day was cloudy and cold; it cleared up considerably towards noon, but the wind still continued high and contrary. About one we passed Sahait, where are

the remains of an ancient town, which we did not stop to examine. We stopt all night at Almaragat, a little above Sheikh Abadeh, on the opposite side of the river.

Next morning, the 19th, the wind still continued high and cold. A little above Sheikh Abadeh, we perceived many large doors cut in the rock, which, on visiting, we found to be extensive quarries of a species of chalky lime-stone. The mountain is high, and affords a delightful view of the verdant and well-cultivated plain below. We passed Sheikh Abadeh, about three o'clock, p. m. and the wind being still high and contrary, we stopt a little below it for the night. Next morning, the 20th, we reached Gau Kubeer, or as it is named, Kau-Alkharab, or ruined, about ten o'clock. On examining the stones of the temple and columns, we found them to be of the same species of stone, as the quarry above mentioned, from which they were probably taken. At Gau Kubeer there are many Christians, and their place of worship is about three miles off, in the desert.

We continued to glide down slowly, during the greater part of the night, and next day arrived at Osyout, about four o'clock p. m.

Our friend the Defterdar Bey still remained at Cairo, governing in the absence of his father-in-law the Pasha, who had gone to Alexandria; and Ahmet Bey, the second in command, governed at Osyout,

in his absence; but as unlike to him as a moribund drunken debauchee can possibly be to a healthy and a sober man. His habits of life had at length convinced him that he was not immortal. The daily use of a bottle of rum, a bottle of wine, opium, tobacco, and other indulgences had brought on a chronic dysentery, under which he had labored for six months, and he now appeared the blighted ghost of what he was. He sent, through his surgeon, Dr. Maruchi, a sensible and skilful man, to request that I would call upon him. I complied with his request; but what could physic do for such a battered sot? I gave him my best advice, which he seemed anxious to follow; reformation of his habits were indispensable to the success of any plan; no constitution can stand both physic and debauchery. He seemed willing to try every thing that would prolong the lease of his existence, for I believe he had not numbered thirty-five. He promised every thing; I have not heard the result; but I think it is more than probable that he has long since entered upon another world to render an account of his conduct to the great Physician of souls.

From the consultation with the Bey we proceeded to examine the excavations in the rock that lie in the neighborhood of the town. The first into which we entered was very large, and the roof of the outer chamber cut in the form of an arch. It was

covered with sculpture and hieroglyphics, which are much effaced. The ceiling was chequered, and of an azure color, which, in many places retained all its original freshness; the whole mountain is completely catacombed with excavations. We were informed of two that were much larger, and much more perfect, but at too great a distance in the mountain for us to visit. We read in Diodorus Siculus that there were a hundred stables between Memphis and Thebes, each of them capable of containing two hundred horses. Perhaps some of these large excavations may have been devoted to that purpose, and the hundred gates of Thebes, mentioned by Homer, each pouring forth two hundred chariots of war, may have an allusion to the number of stables that a command from Thebes could empty of their horses, and not to the gates of the city.

On the 23d, we resumed our voyage. The morning, though cold, was much milder than it had been for some days. The wind was light, and we rowed on without any interruption. About nine o'clock, we passed Mankobar, a pleasant village on the west bank of the river; here we found another gang of dervises at work in the midst of a crowd of people whom they were gulling and amusing with all the deceitful tricks of their knavish profession. One of the greatest marks of attention that a dervis can show a stranger, is to

call upon the name of God for several times in long deep hollow tones, and then to breathe upon his face as long as he can without making an inspiration. The noble traveller and myself received this holy afflation half whistled from the lips of one of the most venerable of the corps in Thebes. It should be remarked that he bestows his benediction with more peculiar energy if he has previously touched a little money, and any person who gives him a sixpence is sure to have the first puff, if others don't give more. About one o'clock, we passed Menabad; the wind was moderate and we rowed on cheerfully the whole of the day, and in the evening arrived at Manfelout, which we left again early on the 24th; the wind was still low, and for a short time we rowed on very pleasantly, but in the course of the forenoon became convinced that for the size of our maashes and the subsidence of the river, we had remained long enough in Thebes. About half past eleven, we stranded on a shallow that ran right across the river, and after much exertion got off about four o'clock. The mountain Aboufedda is perforated here with numerous excavations near to which are the extensive ruins of an ancient town. On the morning of the 25th, we were late in setting off; the wind was high during the early part of the day, and we made but little progress, however it fell towards evening and we rowed on in a spirited

manner, and a little before sun-set passed the entrance of the Bahr Jousouff, which about 10,000 people were employed in deepening under the inspection of Turkish overseers, who seemed no wise aversive to employ the lash. The deepening of this river seemed to be a highly popular measure. The Reis and sailors on board spoke of it with the highest commendation, and were loud in the praises of the Pasha for undertaking it. Any scheme that will bring water to the doors of the inhabitants all the year round, is sure to be popular in Egypt.

Next morning, the 26th, was calm, we rowed on steadily and arrived at Alrairamoun about one o'clock, where we were politely welcomed by Mr. Brine. Having procured a sufficient number of asses, we set out immediately to visit the ruined temple at Oschmounein, which the height of the inundation had prevented us from doing when we ascended the river. We reached it after an hour's ride through a fine, but partially cultivated plain; the ruins here consist of decayed huts of sun-dried brick, and are about a mile and a half in circumference; but the great object that draws the traveller to the spot are the ruins of what appears to have been a magnificent portico; but we could not discover any remains of a temple to which it probably belonged, nor any tank for water near it. Some people are therefore disposed to consider it

as a triumphant monument; but I am not sure that any such thing ever existed in Egypt, unless we are to consider the propylons as such. It consists of two rows of columns, six columns in each row, with a flat stone ceiling beautifully painted and adorned with stars like that of the Memnonium. The columns are reeded and uniform, covered with sculpture and hieroglyphics, and are about nine feet in diameter; the whole has been of excellent workmanship, but now much disintegrated.

Next day, the 27th, we rode to Mellawi, which is about two miles above Alrairamoun to pay a visit to Sehag Bey, the uncle of Mahomet Ali, the Pasha, who is an old man of seventy years of age in a very infirm state of health; he received us with great civility, talked freely, but ignorantly as might be expected, of the affairs of Europe. He enquired whether England had made peace with Algiers, or whether we had actually commenced hostilities; whether Bonaparte was really a prisoner, and if there were any chance of his escaping, and many such unimportant questions that he ought to have been as well informed about as we were.

On the morning of the 28th, we took our departure from Alrairamoun; and having rowed down to Antinopolis, landed and took another view of the ruins, from which we glided down to Metahara where we remained for the night. Next morning the 1st of March we started again at an early

hour, and got on prosperously till about nine o'clock, when our maash ran aground a little above Menieh, and it was one o'clock before we got off. Numbers of wild ducks, geese, pelicans, and cormorants were constantly flying about the river; with plenty of pigeons, partridges and hares on shore. A little below Menieh we stranded again, and in spite of all the efforts of the Reisses and sailors, and all their calling upon God and the prophet to assist them, we were obliged to pass the night in the middle of the river. We disengaged ourselves by eight o'clock next morning, but soon got fixt again, though fortunately for us we did not remain long, and there being but little wind we rowed on expeditiously to make up our lee-way; by one o'clock we were opposite Djbl Tair which is on the east bank of the river. The mountain is high and rises precipitously from the stream. There is no village on either side of the river; but there is a Coptic convent on the top of the mountain, and steps formed in several places down the face of the rock to the water, which I have no hesitation in saying it must require an apprenticeship to qualify a person to go either up or down. Several of the holy brotherhood presented themselves on the top of the rock, and in one place two of them, and in another three came running down the cliff like so many naked monkeys, plunged into the river and swam to the vessels to ask for charity. They said

their convent consisted of ten members; that they were excessively poor and could hardly maintain themselves; we certainly believed the accounts of their poverty; they seemed a most miserable collection of human beings, having more of the spirit of beggarliness than of christianity or good manners, which ought to teach every man, who is able to work to provide for himself. I consider the common ditcher or water-drawer that lives upon his hard-earned fare, a much more respectable being than the idle, the praying and beggarly monk. Nevertheless our hearts were not steeled at their solicitations, and having obtained their mite they scrambled up the rocks like so many naked cats, and joined their brethren.

A little below the convent we stranded again and were a second time under the necessity of passing the night in the middle of the river. We got off early next morning, the 3d, but the wind being high we were unable to proceed by rowing, and after floating down a little way we were obliged to stop for the night.

We set out again at an early hour on the morning of the 4th. The wind at first was low, but by mid-day it freshened so much that it was blowing us quite up the river, and we were obliged to stop for the night; next morning we found there had fallen a heavy dew, which we were informed is always the case so far down the river when there

is a northerly wind, which is at least nine months in the year; with the south wind there is no dew, and at no time, they subjoined, is there any dew in Thebes. This, however, we had found to be a mistake, for in walking through the corn and grass early in the morning to visit the statue of Memnon, our shoes and stockings were completely wet with dew; however, it may be safely affirmed, that but very little dew falls in Thebes. Neither is rain, by any means such a miracle as is stated by Herodotus. Our countrymen, who had resided there for eighteen months, informed us that they had seen it rain pretty smartly; and there are many proofs in the mountains of its having rained in torrents, which however, it is said does not occur above once in seven years.

We set off again at an early hour on the 5th. The wind was at first low, but afterwards became so high and at the same time cold, that we stopt at Sheikh Zeiadeh for the night; having made but little way.

On the 6th we set off again at an early hour, but the wind was two high for rowing; by seven o'clock A. M. we were a breast of the tomb of Sheikh Gedame, which stands on the top of the mountain Goumet el Fahnel, on the east bank of the river; but the wind freshened so much that we were obliged to stop at el Fent for the night. On our taking a little exercise on the shore, the

Arabs took occasion to remark on our quick walking, to which they have a particular aversion; they say it may be tolerated in a little man, or a fool; but that it is quite unbecoming, nay quite inadmissible, in a tall man. They themselves are remarkable for a grave dignified deportment, though not quite so stately as their masters, the Turks. They used to be particularly annoyed when they saw any of us walking smartly; and perceiving our habits in other respects different from theirs, they of course never failed to prefer their own, and used to ask if the Christian book allowed or desired us to do so; imagining that nothing short of that could possibly have occasioned a difference between our habits and theirs. As for example, that of never seeing us say our prayers, or seeing us touch a dog or a dead body without washing our hands, or the part of our clothes that touched it; or not particularly respecting the mat, or the place on which they prayed. In short, as their whole conduct was regulated by the rules of the sect to which they belonged, or those laid down in their sacred book, they imagined that every deviation from it on our part, was the result of instructions derived from a similar source.

There is much uncultivated land round el Fent, covered with a thin coat of sand, and a coarse rushy grass. We set out early again on the morning of the 7th, and the wind being low we rowed

on pleasantly to the village of Fougai, which we reached about ten o'clock; when the wind having got high, we were obliged to desist from rowing, and having floated down to el Atoua, a small village at the foot of a hill, on the top of which stands the tomb of Shiekh Bonour. Here there were many villages in sight, and near us in the plain, which is very extensive, but ill cultivated, immense tracts lying perfectly waste, and covered with coarse rushy grass.

We set off again at an early hour on the morning of the 8th. The air was calm, and we rowed on delightfully through a thick succession of smiling villages surrounded with palm-trees. About ten o'clock we passed el Wahm, a pleasantly situated village on the west bank; and at noon we arrived at Benesouef, which is also pleasantly situated on the west bank, but surrounded with immense heaps of mud and rubbish that have been carried out of the town. It contains a number of mosques and minarets, with many souks or bazars, and has something like regular streets, which are rarely met with in any of the villages in Egypt. In three hours from this the traveller enters the Fayoum. The latitude of Benesouef is 29. 4. 34 north, 59 miles of latitude from Cairo. We rowed on for about a couple of hours further, when the wind becoming high, we stopt at four o'clock for the night, under the shelter of a high bank. There was no village.

On the 9th, we set off again at an early hour; the country on the west now widens, and presents a delightful prospect. About seven o'clock we were opposite to Maimoun, and going on delightfully. It is an ordinary sized Egyptian village, consisting of mud and straw-built huts, with white pigeon-houses on the top, embosomed in groves of palm-trees, with dogs, goats, asses, men and children, lolling on the dunghills and heaps of rubbish; and bands of females at the river, filling their pitchers, washing their legs and arms, or moving off in trains with their pitchers on their heads, which they carry particularly well, and walk with an uncommon ease and grace. About nine o'clock, the first pyramid, Haram Asawée hove in sight, looming on us over the plain as we passed the village of Haggheh Shabatabi, or Shallabi. About noon we passed the village of Riga, where many of the doors were curiously painted in various colors and devices, which we were informed was a proof that the inhabitants had performed the pilgrimage to Mecca. This is a pious errand that every Mussulman is enjoined to perform once in his lifetime, provided he have the means necessary to accomplish it. After which he obtains the title of Hadjé, of which he is not a little proud, and, to enable him to merit it, husbands his earnings with the greatest care. About half-past four we saw two other pyramids, bearing considerably west of the

first, and further removed into the desart; but we soon lost sight of them; they are called the false pyramids. The wind was favorable, and we were enabled to set sail, and moved on joyfully during the whole of the day, and in the evening stopt at Cafr Liar.

We did not set off next morning till after sunrise. The groves of palm trees, the whitened tombs of the Shiekhs, presented a delightful prospect to cheer us on our way. Shortly after we had unloosed from the bank, our attention was roused by the hallowed notes of devotion that pealed from a cangia moving past us. It was full of Coptic and Abyssinian Christians singing hymns, and keeping time to the oars by which the vessel was impelled. They were proceeding to Cairo, on their way to Jerusalem, to be present at the feast of Easter. The sun shone softly on the pilgrims. Their plain and simple attire, their venerable and unaffected deportment, the pious duty in which they were engaged, and the no less pious errand on which they were bent; the springing grain, the smiling landscape, and the majestic river that bore them along, gave an emphatic interest to the group of holy travellers. We were seized with amazement as they passed, and felt as in the precincts of heaven. They sung and rowed along, and were speedily out of sight; like beings, who touched the world, yet cared not for it.

In this better informed country we are not accustomed to attach any value to one place of prayer above another: and the holy aspirations of the devout Christian are equally welcome to the Hearer of prayer, whether they are offered up at the pole, or under the line, on the summit of the loftiest mountain, or in the bottom of the deepest valley; from the centre of the holy city, from London, or the no longer imperial Rome: all are the same; no place can recommend a petition whose only vehicle is a mediating Savior, and the ardor of devotion. Yet, for all this, he is a callous Christian who has but the same feelings for Jerusalem that he has for other cities, or who would withhold his respect from a humble pilgrim, though he may lament the erroneous view that sends him on such an errand of devotion, to perform in the holy city of Jerusalem, what might be done with equal efficacy in his parish church. A frail and finite being clings to a spot: an Infinite pervades the mass, and is the same in every part.

The wind was still favorable: these are the only two days that we have had the wind from the south during the whole of our voyage down the Nile. To-day, however, we did not set sail, the river was particularly broad, and there was considerable risk of our running aground. The plain on the west bank is still the most extensive. These several mornings have been hazy; the tops of the moun-

tains are visible above the mist, and the base of them through it, while the middle is wrapt in obscurity, and the sun looks abroad shorn of his beams. The plain on the east side of the river is narrow, covered with sand, and little cultivated.

The pyramid Asawée stands on an elevated base, seemingly composed of heterogeneous materials. It rises up like a tower and is different from the other pyramids. The pyramids of Dahschour next show their square massy tops through the haze, which announce our approach to Memphis, the ancient residence of kings; between them and the pyramid of Asawée there are many sepuchral mounds. The murky summits of the two large pyramids first met our eye, next the smaller one of unburnt brick, which showed of a darker hue, and on a nearer approach we perceived that it was considerably disintegrated, and seemed to lessen in its dimensions. The crops look remarkably well; they consist of wheat, barley, onions, lentils, and a leguminous vegetable called helbé; it has a long thin pod like french-beans, with a leaf like clover and a feeble stem like vetches. The natives are remarkably fond of it, and eat both pod and leaves quite raw. Wherever the boats stop, the Reisses and sailors all run ashore into the field and take whatever they meet with, whether it be onions, helbé, or sugar-cane; they pull and eat more like a herd of black cattle than human beings.

We next hove in sight of the pyramids of Sakkareh and soon observed the rapid gradations by which one of them contracts to its summit. Between Sakkareh and Dahschour are numbers of sepulchral mounds, some of which show at a considerable distance, and seem to have been pyramids; but time has destroyed their angularity, and left them like so many rounded tumuli, which appeared the more insignificant the nearer we approached them. Here we left the boats, which were ordered to glide down to Mousganeh and stop for the night, while we procured asses and proceeded to view the pyramids of Dahschour, which lie about half a mile to the north of the village of that name. The cultivated plain here is narrow, and the rocky flat is low and covered with sand. We measured the largest of these pyramids which we found to be 691 feet, taking the measurement about thirty paces out from the base, which we could not reach on account of the rubbish that had fallen down at the sides. It is cased with smooth flags of compact chalky limestone which are joined by a cement of lime without any mixture of sand; it slopes up gradually to the height of fifty feet, then it contracts suddenly and closes at about an elevation of three hundred feet; it is not covered with plaster, although it appears to be so on account of the smooth white casing. The next pyramid we found to be 704 feet base on the east side, and

691, on the north, on a level with the base at thirty paces distant. This pyramid, like most of the others, has been opened, and is still accessible in the interior; it contains a handsome chamber, which exactly resembles the drawings that I have seen of the treasury of Atreus, at Mycené. It is lined with large slabs of polished granite, each of which projects into the room about six inches further than the one below it, and terminates nearly in a point at the top, and looks something like a pointed arch, though certainly not constructed on that principle. Near to this stands the brick pyramid which we did not measure. It is much fallen down on the north side, and looks as if the roof of one chamber had given way and the walls fallen in; the bricks are sun-dried and remarkably fresh; they have been made of mud and cut straw, in the same manner that bricks are made in Egypt in the present day. The straw is required to give tenacity to the material, which is a black, loamy, friable earth, and could not be easily formed into bricks without it. Among the great ardor for Egyptian researches that has prevailed in this country of late, it is rather unaccountable that this pyramid should have been so neglected, for, from the manner in which it is mentioned by Herodotus, we should have imagined that it would have been one of the first that would have been examined. This is probably the pyramid of Asyches, the successor of Mycerinus, who

was so much attached to brick, that he put on this pyramid an inscription, declaring that it was as much superior to those built of stone, as Jove was to the rest of the deities. It would be curious to observe how this lover of brick formed the roofs of the passages and chambers of his pyramid. If the arch were then known in Egypt, from such an avowed predilection for the material of straw and clay, I think we are almost warranted to infer that he would employ it in preference to large flat stones, as are done in the other pyramids. If, upon examination, the passages and chambers of this pyramid should be found arched, then there is an end of the question, whether or not the ancient Egyptians possessed any knowledge of the arch? If, on the contrary, they should be found covered with flat stones, it would furnish a strong presumption that the arch was not known in Egypt at that time. There are also some brick pyramids in the Fayoum which might be examined for a similar purpose.

In treating of the antiquity of the arch, I ought to mention the vault which Semiramis is recorded to have made under the bed of the Euphrates, in order that she might pass from the palace on the one side, to the palace on the other side, without going over the river. These were built of brick, and the walls were twenty bricks in thickness, and twelve feet high above the vault; they were built of firm and strong brick, and plastered all over on

both sides, with bitumen, four cubits thick. This certainly is very like the description of a regular masonic arch. But the Greek word employed by Diodorus Siculus, whose description I refer to, is Καμάρα, translated by the Latin word fornix, or testudo, which means a structure covered or rounded above, in the form of an arch, but not constructed on the principle of the arch. The rounded roof of any walled space was denoted by the term Kamara, the same by fornix, and testudo. It was not necessary that the component parts that rounded this place, should depend mutually upon each other for their support. Hence the definition of the word arch is fornix suspensus, or a suspended fornix, or vault; importing thereby, that the fornix was not suspended by the principle of its own inherent structure, but that each successive course pressed upon the one below it, without being at all indebted, or having any relation, to the key stone for its support. Hence, the structure pressing all round, both on base and key stone, every part supporting another, being quite a different thing in its power and resiliency, from the fornix, or vault, such as we have mentioned at northern Dair, in Thebes, or at Gergenti, in Sicily, a new name implying its inherent energy, became necessary to express it, and it was accordingly called, arcus or the bow, by way of eminence. In support of this view of the subject, it may be remarked, that there is not a

word in the Greek language that can interpret the Latin word arcus, in this acceptation. Hence we may perhaps be allowed to infer that there was no word to express it in the language of any of the nations with which they were acquainted; and hence that neither the principle nor the practice of the masonic arch were known, till a late period, probably till the time of Augustus Cæsar. What gives additional probability to this interpretation of Semiramis's construction of the subamnian vault is, that in the account of the magnificent bridge of five furlongs in length, which she built across the Euphrates, the term Kamara, fornix, or arch, is not once mentioned; the support and pillars are mentioned, and the stones are mentioned as being rivetted with iron hooks, fastened with melted lead: and further that the bridge was joined by planks of cedar, cypress, and palm-trees, of remarkable size; a pretty intelligible statement, sufficient, I think, to warrant us to conclude that no arch was employed, or even understood at that time. Even the γέφυραι ἐζευγμέναι of Homer are to be considered as bridges wrought of beams and abutments like the bridge of Cæsar across the Rhine, without the intervention of the arch. The same term Καμάρας is employed in describing the hanging gardens, which are said to have been built a long time after, by her successor Cyrus. This brings us down to near the age of Cambyses, a period of nearly 1400 years,

without any proof of the existence of a masonic arch. I do not consider the specimens of the arch, given by Mr. Belzoni, at all bearing upon the point which he wishes to establish. They are, with all deference, in my opinion, but of recent date, and were built to protect the tomb to which they are attached; the wall round the orifice of the open court, was built to keep out the drifting sand from the people who lived in it, and the arch to afford them ingress and egress to their habitation. I regard it of a very recent construction and greatly posterior to the time of the Romans. Probably coeval with the brick huts that crowd the interior of the temples, or the walls that encircle the ruined convents. But enough of this subject for the present; when the interior of the brick pyramids and the ruins of Babylon are examined, we shall probably obtain more accurate information, both on this and other important subjects of antiquity. I think it more than probable that the abutments of the above mentioned bridge still exist among the ruins of Babylon; if these are found, then the palace is found, and if the palace be found, so may the entrance of the tunnel or subamnian passage above mentioned. With the discovery of which, facts will commence and conjecture on this subject be at an end.

Leaving the pyramids of Dahschour, we proceeded along the rocky flat, which is covered with

pyramids of smaller dimensions, both of brick and stone, some of which are so ruined as absolutely to appear a perfect heap of dust, and regained the road through the cultivated plain. Here we found ancient avenues lined with the acacia on each side, and passed a deep lake of large dimensions which might answer to the famed Acherusia in the neighbourhood of the Egyptian capital. In a little time we reached Metraheny, which is a considerable modern village, attached to an immense field of ruins, supposed to be part of the ancient Memphis. The sides of a large square still remain enclosed with strong mounds of earth like the strong embankment in Thebes, at the village of El Barat near Medina Thabou. In several places throughout the ruins, are numerous fragments of granite covered with hieroglyphics, and so exquisitely wrought as to leave no doubt of their having belonged to some public building.

Though no regular foundations can be traced here, from the accumulation of rubbish, yet these scattered fragments probably formed part of an ancient temple, the most valuable parts of which may now be sought for at Cairo, Alexandria, or even in Rome itself. A contiguous tank, half full of muddy water, adds probability to the conjecture. The setting sun warned us to return to our boats. Next morning, the 11th, after having received a visit from the cachief, and a sick friend, we mounted

our asses, and set out to continue our ride along the edge of the desert to the pyramids of Gheeza, where the boats were directed to wait for us at night. The road for part of the way ran along the edge of one of the mounds above mentioned. This mound we were disposed to consider as part of the embankment which Menes is said to have built to the south of Memphis, to protect it from the water of the Nile; but this we are informed by Herodotus, was a hundred stadia, or about twelve miles and a half from the city, which the mound under consideration could not have been. It is completely covered with palm-trees, and merits a more patient examination than it has yet received from any traveller. We proceeded across the plain in a north west direction to the mountain, and passed in our way several ancient causeways, some deep canals, and the bahr Jousouff which the laborers had not yet began to deepen at this quarter. The plain exhibits many specimens of the finest agriculture and excellent pasture, well stocked with a most beautiful breed of black cattle. In looking at them, a person would positively say that models for Apis and Isis still existed in the country. The rocky flat all the way between Sakkareh and Abusir is covered with pyramids, some of them large; but generally they are small. The large ones are of stone; many of the small ones are of brick, and appear to be from fifty to a hundred feet high.

At Abousir there are three large pyramids, but apparently smaller than those at Sakkareh or Dahschour, and many tumuli around them. All along the edge of the desert here, the eye is delighted with the sight of much beautiful pasture, and the tents of Bedoween Arabs spread in the field with their flocks feeding around them; between it and Sakkareh we passed over a well-formed avenue lined with rows of acacia trees. The ground sloped beautifully down to the plain, and called to our minds the description of the site of the palace of the kings of Egypt at Memphis. Abousir is a small miserable village, situated upon the edge of the desert, among sand and rubbish, the ruins of a former village of the same name. The inhabitants called it Abousir Said. From this the rocky flat is much covered with sand, and is less interesting till we come near to the pyramids of Gheeza, which is a distance of about three miles. The plain on the right is extremely beautiful and well wooded, as is frequently the case in Egypt, with the sites of ancient towns, and was so in Thebes till of late that the trees have been all cut down. Cafr Sarai is the first village after passing Abousir; it stands at a distance on our right, in the plain which widens considerably from the mountain range retiring in a westerly direction. There are no villages on the rocky flat; but near to the pyramids of Gheeza, there are the remains of several, with many stones

ornamented with their usual sculpture and hieroglyphics of the ancient Egyptians. Here we ascended the rocky flat, to take another view of these celebrated piles, and having made our way over many wreaths of drifted sand that had volumed themselves up on the edge of the plain, we passed to the south of the venerable sphinx, and speedily reached their base. The natives having perceived our approach, had collected round the pyramids, and were ready with their torches to conduct us into the interior of these gloomy mansions. This second visit afforded but little matter for further reflection, only on passing the mouth of the well, lord Belmore threw a stone into it, and the report which its fall made on the ear was exactly the same as if it had fallen into water. It may be difficult to account for the effects produced; but we were all sensible of it, and I mention it in vindication of Dr. Daniel Clarke, who I have no doubt told accurately what he heard.

On our return to the open air, the day being far spent, we were going to mount our asses and proceed directly to the boats; but the Arabs crowded round and informed us of the successful enterprise of Mr. Belzoni in opening the second pyramid, which Herodotus states to have been built by Cephrenus. Rejoiced at the news we forgot the lateness of the hour, and proceeded to pay it a visit. On approaching the entrance, which like that of

the largest pyramid, is on the north side, and strictly in the centre, being at the same distance from each angle, and about an equal height from the base, we perceived the effects of his gigantic toil in the immense stones that had been torn out and rolled down in his first attempt to discover the regular entrance. This effort, however, had proved unsuccessful, and after much labor he found himself in a false passage that had been made by previous adventurers in the same research. Though baffled here he was not discouraged; and, bent upon success, returned to survey again the large pyramid, and having ascertained more exactly than at first the relation of its entrance to the angles and base, he returned to apply the same ratio to that which was now the subject of his operations; and here he found that allowing the passages to the interior of the pyramid to occupy the same situation in both, his first calculation was wrong, and that he had attempted to penetrate a few feet or yards further to the west than he ought to have done. Stimulated by this discovery, he commenced his operations with renovated vigor in the spot which his calculation indicated, which was a few yards to the east of the former attempt, which was in the centre; and the labor of a few days unsealed the entrance of this long sought for passage to the interior of the pyramid of Cephrenus: and what a passage! about three feet and a half square, lined above and below,

and, on each side with slabs of large-grained red granite, polished as smooth as glass, and shining with all the gloss of novelty, as if untouched by either hand or foot, or unbreathed upon even by the air itself, since the day that the workman withdrew his finishing hand. This discovery had been made about ten days before our arrival, and Mr. Belzoni had inscribed his name at the entrance, recording that he had opened the passage into this pyramid, on the second of March, 1818. Thus this enterprizing and ingenious antiquary, with the aid of sixty Arabs, each working for the hire of sixpence a-day, achieved in ten days' time what but a few months before was considered as likely to occupy as many months, and to require the enormous sum of £20,000. The passage descends for about 120 feet, at about an angle of 26°, where a moveable slab of granite forms a portcullis and seems to bar all further progress. Thus far the passage was perfectly clear, and the floor so smooth and slippery that we could hardly keep ourselves from falling as we descended. The portcullis having been raised up, was supported upon stones, and admitted a free access. From this point the passage proceeds in a horizontal direction for 273 feet nine inches, and is a good deal obstructed by stones and rubbish, which appear to have accumulated by the operations to force an entrance, and terminates in a spacious chamber of forty-six feet three inches long,

sixteen feet three inches broad, and about twenty-three or twenty-four feet high. The walls of the chamber are scratched all round, and some Arabic characters were found written upon it, which when read, were found to contain the names of the individuals who had formerly opened it; but without any date, though from the circumstances previously mentioned in treating of the pyramids, it probably took place in the ninth century.

In the middle of the floor, stands a sarcophagus of large-grained red granite; it is eight feet seven inches long, two feet six inches broad, two feet five inches deep; the breadth of the edge is seven inches and a half. It is a mighty odd configuration, if made to contain the embalmed carcase of a bull. The lid is quite entire, and the whole beautifully polished, but without any hieroglyphics or ornament whatsoever either on it or the chamber. The roof of the chamber slopes up like that in the king's chamber in the large pyramid. Returning from this chamber, a passage leads down to a lower chamber, from which it passes up at the same angle as the one above, and terminates in the open air.

Having finished our examination of this unexpected discovery, we mounted our weary asses and proceeded to Gheeza, where the boats were waiting for us.

In regard to the site of Memphis, though no regular outline of the town remains, I think

from another ride that I took over the field, I am warranted in saying that there are sufficient evidences in the plain, opposite to the rocky flat which contains the pyramids of Dahschour, Sakkareh, and Abousir, to authorize us to place it there. The ruined mounds and walls at Metraheny have already been mentioned, and probably formed the southern extremity of the city. Considerably to the north of this is the village of Mouhknân, where there are also many fragments of granite, granite columns, aquæducts built of Roman brick, and covered with broad flat stones on the top, a Roman bath about twelve feet square, and two large tanks of water, indicating that the granite columns had once formed part of an Egyptian temple. Farther to the north near a village called Memoat, there are many pits for water-wheels built with Roman brick, and many large granite sarcophagi filled with water for the cattle to drink out of, and remarkably well-built aquæducts conveying the water all over the plain in different directions. All of them constructed with burnt brick, joined with a cement of lime and mostly arched above. Other vestiges are still to be seen; as a large mound of earth at Memoat, as if it were part of the northern wall of Memphis, and I think it not improbable that it was so. The distance between that and Metraheny being between three and four miles or perhaps more; and I have no doubt that

many more traces of the ancient city would be found on a more minute and careful examination of the plain than it was in my power to make. If an account were taken of all the villages that now occupy this interesting site, some one might be found whose name approaches nearer the original name of the city, than those of Mouhknân or Memoat; although it must be allowed that these are quite as near to the word Memphis, as Stambûl is to Constantinople. There are no remains about the village of Gheeza that can for a moment support its claim to be the site of Memphis. Admitting the site of this great city to have been as above stated, the burial-ground of both kings and people, and gods, lay alongside of the town, as it did in Thebes and other ancient cities; and the pyramids of Gheeza extend between three and four miles beyond, that is to the north of the precincts of the town, as Strabo affirms they did, in whose time Memphis was the second city in Egypt.

About eleven o'clock A. M. on the morning of the 12th, we loosed from Gheeza and dropt down to Boulak, a distance of between two and three miles, the port from which we had sailed about four months and a half before on the expedition which I have attempted to describe; having in that period performed a voyage of nearly seven hundred miles up the Nile, and returned all in

health and safety, as happy to step on shore as we had been impatient to step on board. The luggage which we meant to carry along with us was speedily unpacked and conveyed to our former residence, the house of the consul-general in Cairo; the rest consisting of antiquities and such other articles as had been collected in the course of our excursion, was carefully packed up, and sent in a vessel to Alexandria to be forwarded to England.

CHAPTER XVII.

PREPARATIONS FOR GOING TO SYRIA—EXCURSION TO METARIEH—WHERE WAS THE LAND OF GOSHEN?—THE QUARRIES OPPOSITE TO MEMPHIS, &c.

It behooved us now to use every possible despatch in preparing to set out on our Syrian expedition. During our absence from the capital of Egypt, our beards and mustachoes had thriven so luxuriantly under the fostering influence of the tropical sun, which had browned our complexions to such a degree, that but for the stiffness of our joints, and our tongues betraying us, we might have passed for natives. Our clothes and shoes too, which were mostly in tatters by crawling into the tombs and caves of the rocks, and by walking almost constantly among sand and stony fragments, required to be refitted. Such of us also as had not assumed the dress of the country, it behooved to lay aside their European robes, and disguise themselves in the oriental costume. For though in Egypt a European may walk about unmolested in his close fitting garments, yet still he is an object of curiosity and sometimes of dread; but the aversion to the European attire is much greater in Syria, where it is even looked upon with a sort of disgust.

The plague, that terrible scourge of the eastern world, had not yet paid its annual visit to the capital of Egypt; but it had begun its ravages in Alexandria, Rosetta, Damietta, and all along the coast, from which it was expected to travel speedily to the interior. The time of its usual visit was nearly arrived, the feast of Ahmet the Bedowin, which was to be held in a few days at Tante in the Delta. To this annual festival Mussulmans resort in crowds from Cairo and all parts of Lower Egypt, and meeting there with the pilgrims and visitors from the coast, imbibe the contagion, and carry it back with them to their respective homes. From that time it continues to rage more or less in the country, till the rising of the Nile arrests its progress, and restores health and spirits to the dismayed and afflicted inhabitants. The months of April, May, and the beginning of June are peculiarly fraught with death and distress to the inhabitants of Caphtor, or Lower Egypt. It is seldom that the plague visits Upper Egypt, and still more rarely that it arrives at Assouan. During the time of the inundation the hearts of the people expand with delight. Every thing is health and gaiety, they forget that they are slaves, and riot in unbounded joy. When the inundation subsides, the season for Ophthalmia commences, occasioned by the evaporation from the damp extensive surface, and the long continuance in the field, for preparing the ground to receive the seeds of the barley, the

wheat, and the flax. The barley and flax are now far advanced, the former is in the ear and the latter nearly bolled, and it seems to be about this season of the year that God brought the plague of thunder and hail upon the Egyptians to punish the guilty Pharaoh, who had hardened his presumptuous heart against the miracles of Omnipotence. Every thing in Egypt is interesting; every blade of grass, and every tree, every drop of water, and every grain of dust, man and beast, and holy light, had all been made to testify in a wonderful degree the displeasure of the Almighty at the pride and obstinacy of the ruler of the land. This was the country of conquerors, philosophers, and artists, when almost all the other nations of the globe were buried in ignorance and slavery. Many monuments of her grandeur still remain upon the soil, others are carried off and are shown with wonder in every country under Heaven. A temple is the pride of Athens, an amphitheatre the boast of ancient Rome; but Egypt from end to end, and from side to side, from the mouth of the Nile to the second cataract, a distance of nearly a thousand miles, is a field of inexhaustible wonder and delight to the traveller.

During the time that was necessarily employed in making provision for the journey to Syria, by the desert of Suez, an opportunity was afforded us of taking rides in the neighbourhood to visit such

places of interest as we had not already seen. About five miles to the north of Cairo lies the village of Metarieh, close to the ruins of the ancient city of On, the city of the Sun, of which Potipherah, the father-in-law of Joseph, was priest. On our way thither we went out by the gate el Fatou, which is near to the Metba, or shambles, passed the tombs of the Arab shiekhs, that crowd the rocky flat on this side of the river, as the ancient tombs did that on the other side. In about three quarters of an hour we came to Koub el Gourli, a small village, so called from the name of a shiekh, whose tomb it contains; proceeding a quarter of an hour further we came to Metarieh, which contains about 600 inhabitants, and is distant from Cairo about an hour and a quarter, or four miles. Close to Metarieh are the ruins of the once celebrated and populous On, the Heliopolis of the Greeks, whose wilful absurdity in changing the names of ancient places, by translating them into their own language, has created much confusion in respect to the situation and identity of many of them. The ruins of On, or Heliopolis, are in the form of a square, about a mile and a half in circumference; they consist chiefly of houses of unburnt brick, which I mention only to show that they are of the same description with the ruins in Upper Egypt; in the midst of this square grew a crop of common beans, not remarkable

either for luxuriance or fecundity; but they showed that the doctrines of Pythagoras were not now acted upon in the place where he had learned them. In the midst of this field of beans stood a venerable obelisk, of large-grained red granite, towering to the height of 70 feet, eight feet square at the base, and covered with hieroglyphics from top to bottom. The inscription is the same on each of the sides. The obelisk is eroded by the destroying hand of time in several places; but is upon the whole very entire. It bears the mark of the water of the Nile about five feet above its base, the height to which it ascends in the time of the inundation. To the west of the obelisk, and without the precincts of the inundation, are the fragments of an ancient colossal statue, of the same species of crystalized quartzy sand-stone as the statue of Memnon in Thebes, so frequently mentioned; and near to it a pedestal of large-grained granite, several masses of which lie scattered about; but no substructions of any regular ancient building are perceptible. These are all the remains of the ancient Heliopolis, or the still more ancient On, the city of the Sun. The fragments of the houses and walls of the city, both from the freshness and the quantity of burnt brick among them, appear to be of a more modern date, and are probably Roman. Yet these simple relics deeply affect the mind, and carry it far into the postern of time long elapsed, when Joseph served

an officer of Pharaoh, languished in prison under an unjust accusation, or ruled in power by the appointment of the Sovereign, and fed the starving nations out of the stores which his foresight had enabled him to accumulate; when Pythagoras and Plato studied philosophy under the priests of Egypt, and carried home their intellectual stores to instruct their benighted contemporaries in the learning and science of this wonderful people.

Here we are naturally tempted to enquire, Where was the land of Goshen, where neither blight nor murrain fell upon the cattle or the fields, where neither the fly, nor the locusts, nor any plague, molested their habitations; where the destroying angel sheathed his sword, and passed over the land, leaving the inhabitants in tranquillity and sunshine, when darkness, dismay, and death, fell upon their oppressors? It might have been imagined, that the scene of such miraculous events would never have been forgotten; that temples would have been erected therein to worship the God of Israel, and that the infant babe would have been taught to lisp in his earliest numbers the name of the hallowed spot. But here history is silent, and conjecture is of little avail. Nations are slow to record their own punishment and disgrace: the plagues were removed, the heart of Pharaoh was hardened, and the register of the place and event ceased to exist in the land. Without pretending to solve the ques-

tion completely, we may merely observe, that the land of Goshen was near to the residence of Pharaoh, which probably was in the capital. Two cities have been stated by critics as being the capital of Egypt in the days of Joseph, Memphis and Zoan, or Tanis, as the septuagint version of the Holy Scriptures has rendered it. In support of the former are alleged its size and convenient situation, and the concurring testimony of chronologers in dating its foundation several hundred years anterior to the arrival of the Israelites in Egypt. It is said to be known in Scripture by the names of Noph and Menoph. Out of the latter, a Greek would be under no difficulty of forming Memphis; and it is mentioned in such terms as to induce us to believe that it was the capital of the country at that time. Goshen was near to it, as we learn from the same sacred record. There is a considerable portion of the name in the word Gheeza, which is the district that contains Memphis; there is also near it a town, called Ramasi, lying between it and the pyramids of Gheeza; this was the name of one of the towns which the Israelites built for Pharaoh, and the name of the place from which they took their departure in going out of Egypt. It is not stated that they passed the Nile in their march, but I do not think that we are thence warranted to infer that they did not, for the people were urgent to send them away, and the passing of

the river would have been no obstruction of consequence, though it might have occasioned a little delay. The claim set up for Tanis or Zoan rests upon equally high authority; the statement of the Psalmist in the 78th psalm, of the miracle of Moses before Pharaoh, having been performed in the field of Zoan, and of Isaiah, in the 19th chapter of his Prophecy, mentioning the princes of Zoan before the princes of Noph. These statements, however, only prove that there were princes of Zoan, and princes of Noph, who were counsellors of Pharaoh, and that at each of these places there was a royal residence, as there are at present in the same country, Beys or princes of Cairo, Osyout, Esneh, and other places; the Pasha may reside occasionally at either, though Cairo alone is the capital of the country. The great difficulty, in my opinion, has arisen from referring the site of Zoan to that of Tanis, on the lake of Menzaleh, and not to that of Tanta, Sais, or Sin, in the Delta. Here we learn from Herodotus, that the ancient kings of Egypt resided, here they were buried, here they had their most magnificent temples, here was their principal seat of learning and science; all which circumstances argue in favor of this being the Zoan mentioned in Scripture, where Moses performed his miracles before Pharaoh, and of its having been the ancient capital of the country before Memphis was built, or before Upper and Lower Egypt were

united into one kingdom, perhaps when the valley of the Nile was divided into a number of petty states, each having its own king and constitution, and when the Delta alone enjoyed the appellation of Egypt, having Africa on the one side, and Asia on the other, but belonging to neither. The first sovereign of the whole country from Migdol to Syene was probably the founder of Memphis, so conveniently situated for all parts of his dominions. Gheeza is near to On, which corresponds with the statement of Joseph to his brethren, "You shall be near unto me." Hebron was built seven years before Zoan, in Egypt. This view of the subject will be considerably illustrated by referring to the Chapter on Dendera.

Another ride that we took during this preparatory interval, was to visit the excavations in the rock, a little above Old Cairo, on the east side of the river, opposite to the site of ancient Memphis. The rock here consists of a chalky limestone, containing fewer shells and acini than the rock on the west side of the river, and therefore, I do not think that the stones for building the pyramids were taken from them. The excavations are large and numerous, and seem to have been chiefly quarries, and probably yielded the stone for building Toura, Babylon, Old Cairo, and some smaller towns in the neighbourhood. The sepulchral excavations are probably referable to the inhabitants of the same towns, rather than to those of Memphis, whose

burial ground, as has been already stated, was in the rocky flat, on which the pyramids stand, on the west side of the river. From the roof of one of these quarries my friend Osman, who accompanied me, copied an inscription in the cursiff or enchorial character; but which it is unnecessary to print, because no person can read it. These tombs merit a more careful examination than they have yet received, or than I had time to give them. They were connected with those settlements which the Egyptians permitted the fugitives from Babylon and Troy to form among them, and it would be found that they contain the tombs of these different nations cut, inscribed, and adorned in the language, and after the fashion of their country; and fit to be put in competition with other Phrygian, Babylonian, and Jewish sepulchres. No Persian, Greek, or Roman sepulchres of consequence have hitherto been discovered in Egypt.

On our return to Cairo, by the river side, we observed a little above the village of Kater Nebbé the remains of an old pier on each side of the river, with numerous fragments of granite, stones, and pottery-ware, probably indicating the place where the granite, and other columns of Memphis, and the stones of the above mentioned quarries, had been embarked on the Nile for Cairo or Alexandria. This place is a little below the village of Toura, the ancient Troja, which was founded by a migration of Trojans from Asia Minor. Next to

Kater Nebby is Massera, then Old Cairo, pleasantly situated on the east bank of the Nile, and greatly surpassing the present capital in point of the salubrity of its situation, as well as in its convenience for the shipping and trade of the river. From this, three quarters of an hour carried us past the elegant tombs of the Mamelukes, replaced us in Grand Cairo, and closed our researches in this most interesting country, anciently so great that its monuments are worth travelling from the world's end to examine; but now so fallen, that generation passes away after generation, as one drift of sand succeeds another in the desert, without leaving any thing to benefit those that come after them, or for future ages to behold and admire.

A few days before leaving Cairo, I was informed that besides the discourses on law and language, which I have mentioned, were delivered weekly in the mosque of Azhar, there are also delivered in the same place regular courses of lectures on thirty-one different branches of science, that is thirty-three in all. Mathematics, Astronomy, Natural Philosophy, Chemistry, Botany, Theology, Metaphysics, Moral Philosophy, &c. &c. I never met with any of the professors or students, and shall only say of the university of Cairo as a celebrated French wit did of another university: "C'est un tres bon enfant, on ne parle jamais d'elle."

CHAPTER XVIII.

DEPARTURE FROM CAIRO—JOURNEY TO, AND ARRIVAL AT, JERUSALEM.

When the soul looks earnestly to Heaven, it vacates all earthly enjoyments, and when the traveller sets his face to go to Jerusalem, he will not find much to detain him in Cairo. From the greater good to the less we descend with reluctance; but from the less to the greater the heart bounds with joy.

According to the arrangement with the shiekh of the caravan, the horses, the asses, the camels, and the dromedaries arrived at the consulate on the 25th of March, took on their burdens, and at two o'clock P. M. we left this city of Saracenic enchantment, and proceeded on our journey to Palestine. It was not possible to procure a sufficient number of horses for all the party. The Turks and Arab shiekhs have them for their own use, but not to hire. The shiekh of the caravan accommodated the noble traveller with his own dappled steed, and procured another to carry one of our English sailors, who held the youthful traveller before him. Lady Belmore and the rest of the party were elegantly mounted on Egyptian ponies, which were as

loud in their bray as they were long in their ears. The men-servants mounted the camels, and travelled along with the luggage. The two shiekhs were mounted on dromedaries, and one of them travelled along with us in the van, the other brought up the baggage in the rear. Such a procession in England would be gazed upon with astonishment; and, like a London Lord Mayor's show transferred to the capital of Egypt, would form an era in the annals of spectaculation. In Cairo, however, it is but a common exhibition, and we passed on without interruption, or danger of being swallowed by the mouths of the multitude.

The most useful appendage to our saddles was a tin flask, which contained about three pints of water. It should be covered with leather over a wadding of cotton, and if wet every morning when filled, and attached to the shady side of the saddle, will keep the water cool and pleasant for drinking during the whole of the day. If completely in the costume of the country, in addition to the flask at the saddle, the traveller should have a brace of pistols stuck in the left side of his belt, a dagger or sekeen in the right, a sword slung round his shoulders, with a flint and steel, a piece of amadou in his pocket or katab, and a bag of tobacco in the breast of his caftan. Thus accoutred, with a haversack slung across the saddle, stuffed with bread, onions, and cheese, a small tin pot, a cup, and some coffee,

with a persian or travelling carpet, which is about the size of a hearth rug, folded beneath him, to spread upon the ground when he lights to repose, the traveller shoulders his pipe, smokes, and muses along at the rate of three miles an hour; having rested a little in the heat of the day, he resumes his journey again in the afternoon, and continues it till sun-set, and thus in one unvarying round till he reaches his destination.

Mr. Walmas, of the house of Messrs. Briggs, Schutz and Walmas, who had been extremely useful and civil to us during the whole time that we remained in Egypt, and Mr. Assis, the interpreter of the consul-general, accompanied us a little way out of town, when they bade us adieu, and we proceeded in company with our friend, Mr. Belzoni, to Koub el Gourli, which is about three miles from Cairo, where we found our tents spread, our dinner prepared, and we stopt for the night.

Next morning, the 26th, we rose with the sun, breakfasted, and prepared to set off immediately; but so great was the delay in loading the camels, owing to their charging only one at a time, that it was past eight o'clock before we moved from our encampment. At length we proceeded forward along the edge of the desert. In about half an hour we passed to the east of Metarieh. Here we parted with Mr. Belzoni, who went to take a view of the contiguous ruins of Heliopolis. In two hours there-

after we came to Hanghé, having passed on our right the Birket el Hadj, or lake of the pilgrims, at which there is a considerable village, surrounded with palm-trees, where the pilgrims assemble previous to their setting out for Mecca. Hanghé is a large and well-built village, on the edge of the desert, where it was our intention to have stopt the night before; but the men who preceded us with the tents, mistook the direction of the shiekh, and we were compelled to shorten our journey as above. About one o'clock we reached Abousal, where we encamped for the night: though anxious to proceed we found it impossible. There was no place within six hours that possessed equally good water; and considering that it was the wisest plan to accustom both ourselves and our animals to the tedious journey before us, by making short stages at the commencement, as soon as the camels arrived the tents were pitched, and we got for a little time under shelter from the sun. All is rock and sand where we repose; but the cultivated fields, and numerous villages surrounded with trees, are contiguous. The Bedoueen Arabs are encampt beside us in the desert. They pay tribute to the Pasha of Egypt. Their females are an active good-looking race of women. They wear a dingy white or red colored veil, and are rather on a larger scale than the Arab females of the towns, for whom they entertain a most sovereign contempt. The latter wear a black

veil about a foot broad, which descends below the knee, and is attached over the forehead, in the same manner as that of the Bedoueens.

On the morning of the 27th, we found that our cavalcade had considerably increased. A number of pilgrims, both male and female, going to Jerusalem; merchants travelling to Sidon and Damascus; and soldiers, in the Albanian costume, going to Jerusalem and Bagdâdt, all joined our caravan for protection, so that we had now a formidable appearance. We set off about seven o'clock. The road lay partly through the desert, and partly through the cultivated fields. Of the villages, Zamlé is extremely beautiful, surrounded with good cultivation, plenty of wood, and water formed into numerous lakes and canals, winding round the village, and through the groves, in every direction. We continued our journey this day for seven hours, and stopt at Bilbeis, where there has formerly been a large town, called Pharbethus, according to D'Anville. It is pleasantly situated on an eminence, beside a considerable mound of ruins. There is plenty of good water, at a mile distance; but that at Bilbeis is brackish. Our journey, on the 28th, was much the same in point of scenery; one time along the desert, another time among the villages, and cultivated fields. We passed through Cait, which very much resembled Zamlé, for the abundance of wood and water. We stopt a short time

at Garain, where there is plenty of good water, and then proceeded forward to Hatārah, where we pitched our tents for the night, having travelled seven hours. We moved from Hatārah next morning at seven o'clock, and at nine passed El Heskar, where there is plenty of good water, and fine pasture, but decidedly desert; we next came to Heyad, where there is also fine pasture, and plenty of Nile water, and at noon, arrived at Salehiyyeh.

This is the last town that the traveller stops at in Egypt, on his way to Syria, by the desert of Suez. Here we pitched our tents, and immediately began taking in bread and water, and other provisions necessary for our journey. We had no sooner lighted than a poor ill-looking, ill-dressed man, calling himself a Shiekh, with a miserable pipe in his hand, came and sat down beside us. Seeing us annoyed with the impertinent contiguity of such a mass of filth and vermin, one of the camel drivers desired him to withdraw. But our unwelcome visiter kept his seat, and retaliating on his adviser, upbraided him for his effrontry, in presuming thus to address an Arab shiekh. The fellah had not a word to utter in his defence; our living nuisance, however, soon retired of his own accord, and on referring to my pocket, I found that I had been eased of a small leather case, containing a flint and steel, and a bit of amadou, with which I could easily dispense.

The women brought down from the village,

bread, and onions, and other provisions, of which our fellow travellers laid in a plentiful store. The water for our journey was mounted on the backs of camels, in skins and earthen-ware jars. The latter are the best vehicles, for they carry the water without imparting to it any disagreeable taste, which the skins always do, especially if they have not been previously used, and there is then a chance of their having been damaged. The jars are more liable to be broken, and are more expensive; besides from the imperfect manufacture in that country, they are porous, and ooze out their contents. However, to make sure of having abundance of this valuable article, the noble traveller gave orders to take enough in both ways. In every stage of this desert, there is water for the animals, for washing, and even for cooking; so that we only required to carry what we should want for drinking and for making coffee. Next morning, the 30th, at seven o'clock, we left this ancient land of corn, and idolatry, and set out again upon our journey. From Salehiyyeh, the road plunges immediately into the desert. We are surrounded with sand on all sides; but the whole surface is firm, and yields but little to the foot, being cemented by tufts of grass, and small shrubs springing up in great profusion. A thick grove of palm-trees, stretched along on our left, and accompanied us for about an hour. In another hour we were quite out of sight

of it; by ten o'clock the deep sand had abated; we passed over a high bank covered with a shrub, like the dwarf cedar, and got into a pleasant path. On our left, at a considerable distance, lay an extensive sheet of water, which the reis or shiekh of the caravan informed us was from the Nile. The road here was low, and covered with a white efflorescence, which on examination we found to be common salt. In other places the ground was quite wet, when the sun had not been sufficiently powerful to dry the salt from the deliquescing dews of the night. Here we met an Arab, well armed, and well mounted on horseback, attended by a man on an ass, and two men walking. A little way after them, came up a caravan, consisting of six camels, and seven riders. The road continued nearly the same, and the prospect all around was sand mixt with heath and shrubs, till about one o'clock, when we arrived at Gantara, and our guide throwing himself upon the sand, said, this is the first day's journey from Salehiyyeh; but I will go further if you please. Here there is a large well of brackish water of which the animals drank freely, and seemed to relish it. About an hour after our arrival the camels came up. Our tents were immediately pitched, and we retired to the shady side of the tent, which is cooler than the inside. Each little party gathered sticks, lighted their fires, and commenced cooking their victuals. All behaved

quietly, and retired to rest at an early hour. We enjoyed the evening in conversation, or in walking about among the sand, and generally by nine gave ourselves up to repose.

Next morning, the 31st. we began our march at the same hour, winding slowly over a high mound of sand, and down by the salt water lake which we had seen the day before. The road for a considerable way was covered with a white efflorescence, which seemed like hoar frost on the ground. A quantity of brushwood grew along the edge of the lake, and up the hollow dell, under which a number of wild ducks and other water-fowl had taken shelter. The starting of two or three of them roused the sporting blood of the party; the muskets were instantly seized, and the cover attacked; but we soon tired of beating up the thicket, and resumed our march, without having diminished the number of its inhabitants. At nine o'clock we crossed a pool of salt water, and shortly thereafter came to an old ruined bridge, where we made a detour to the left, and crossed a long winding pool of salt water, about the breadth of an ordinary canal, and so deep that we had all to abandon our asses, and mount the dromedaries of the shiekhs; but little satisfied at being hauled so often through the pool, as was necessary to transport the whole of the party. This canal bounded a beautiful verdant spot, covered with flowers and shrubs, and

had there been any fresh water near, would probably have been enlivened with the residence of several families. We now proceeded along an excellent road, banked with sand on each side; and about ten o'clock, crossed another part of the same deep ditch which wound round to enclose this favoured spot, which might answer to the Rhinocorura, to which Actisanes, the conqueror of Egypt, banished the patriots, even then called insurgents, whose noses he cut off. In about another hour we crossed a third pool, which, however, we were able to do upon our asses. About one o'clock the road became extremely heavy from the depth of sand which was at the same time very uneven. About three o'clock, we passed several clumps of trees, and at four, arrived at the next halting place, which is called Gatsallakh.

This had been a most fatiguing day's ride under a burning sirocco wind from morning to night. We were afraid that the dreaded chamsin winds had set in; but our guide assured us, with the certainty of fate, that they would not commence for a fortnight. The poor pilgrims who were travelling with a small quantity of water, and anxious to husband it lest accident should detain us longer in the desert than we expected, or who carried no flask along with them, and had kept up with us a great way a-head of the camels, came toiling up with parched lips, flushed face, and turgid eyes, like to start from their sockets, and begged if we had any

water, to give them a little to cool their mouths. It was impossible to be deaf to such a request, however much we might wish to husband our store; and yet there was no cause for apprehension, for we had more than enough; but under the idea that it would fall short, even those of the party who might be considered as the best entitled to indulge, had we been on short allowance, obstinately held out, and though pressed, and really in want of it, denied themselves the gratification, lest a more urgent period should arrive, when a drop of water would be called for as if to save a life. Often have I seen the flask of water pushed away by the hand when I well knew the parched throat required its quenching aid. It was impossible to see and not to admire the feeling and spirit that dictated the resolution, or ever to forget the countenance that spoke the need of the beverage that the hand put by.

On our arrival at Gatsallakh we stopt in a low wind-swept valley, beside a precipitous sand-bank, that towered above our heads to the height of 100 feet, Here, however, we were told there was water, though to our longing and inexperienced eyes, every inch of surface was covered with dry sand, without the slightest indication of the fluid below. Our flasks were all drained, and we lighted, and laid ourselves down on the sand, wishing for the arrival of our camels to bring us a fresh supply. Meanwhile, as we were admiring the operations of

the industrious beetle rolling his ball over the smooth surface of the desert, the shiekh of the caravan began to clear away the arenaceous accumulation from a very unlikely spot, which, however, soon discovered signs of water beneath. He then proceeded to deepen the excavation by basketing out the sand, singing at the same time an appropriate Arab tune to these words, "Allah a ma wil fater," and was answered in the same strain by the person who carried it away from him, "El Moyé ta wil hater," which was interpreted to mean "God, we give thee praise, and do thou give us water." Thus they continued digging and singing for about ten minutes, when abundance of the wished for fluid flowed amain. At the joyful sight, men, women, dogs, and asses, all crowded round, eager to dip their lips in the wave. It was handed round, basin after basin, as fast as they could be emptied and filled. We all drank of it, and though it was muddy and brackish in the extreme, our first sentiment was that of universal approbation. "It is extremely good," flowed from every tongue after it had tasted the water. We tried it a second time; but the voice of applause stuck in our throats, when the welcome sound of "the camels are arrived," played upon our ears. On looking up, we saw them stretching their picturesque and graceful necks over the ridge of sand, and directing their march to a pleasant valley on the other side of the hill under which we were sitting. With

the arrival of the caravan, fresh candidates for water came up to the well, to whom we gave place, and proceeded to the other side of the mound to superintend and assist in forming our encampment. The fires were immediately lighted, the beasts of burden unloaded, the tents pitched, and in a short time a comfortable dinner and a good glass of wine consoled us for the fatigues of the day.

As the shades of night closed in upon us, the light of our fires gleamed back in reflection from the banks of sand with which we were surrounded, and the members of each small party collected round their little hearth, smoking their pipes, drinking their coffee, and reposing after their fatigues, presented a tranquil and happy prospect, and seemed to the spectator at a distance, as if we had encamped in a focus of light. Last night's meditation held them mute; they had just entered on a journey which might be attended with suffering, and had not advanced sufficiently far to enable them to talk of their fatigues, or the probability of themselves or their animals holding out to its termination. But the vigor that remained after this day's fatigue roused their confidence, and produced conversation. At an early hour the Mussulman retired to his prayers, the Christian pilgrims having assembled together, sung hymns of thanksgiving and praise, and all gave themselves to rest. The desert is the spot in which man is all to his Maker and nothing to the world.

Next morning, April the 1st, we commenced

our march again at seven o'clock. In about half an hour we passed over the mound of sand, and got into a sandy valley where were shrubs and palm-trees on each hand, and the road much lighter and pleasanter. The palm-trees are supposed to have sprung from the stones of the dates, left by the travellers who had stopt there for refreshment. At half past nine we ascended another ridge of sand, and saw an extensive sandy plain before us, with trees running through it as if it had once been inhabited. To the right of this lies Gapiá, the route of the caravan which was given us at Cairo; but the guide found it convenient to change it on pretence of the water being better on the other road. At eleven o'clock we stopt in the edge of a small wood, to wait for the camels. Here there are great numbers of the verbascum and squills; vegetables of one sort or other grow upon the top of the highest mounds of sand. We set off again at twelve, the scenery continued much the same, a constant alternation of mounds and vallies, and at half past two we arrived at Abousmeyra, the third stage in the desert, where we stopt for the night. This day had been cloudy, with a northerly wind, and the travelling so pleasant that we were not in the least fatigued.

April the 2nd, we resumed our march about half past seven. The road lay over the same undulating surface as before. The edge of the sand-hills are almost perpendicular, and the sand seemed

more recently blown, with more shrubs and fewer trees than on the preceding day. At half past ten we reached Aboulafam, where there is a well of brackish water and one sycamore-tree. This is the usual stopping place of the caravans, and had the appearance of being much frequented by cattle. Here we waited an hour for the coming up of the camels. At noon we ascended another sandy ridge, and saw before us an extensive plain bounded on the east by a dark mountain ridge, running in a north-west direction. After the long and dull monotony of sand, the sight of the mountain cheered us exceedingly; the valley contains a good deal of pasture, and on approaching it a little nearer, we descried two camels feeding along with a number of cows and goats; next we discovered several Arab tents, and the camels having come up, we pitched our own in the neighbourhood. This was a party of Bedoween Arabs, who had come from El Arisch, six days ago, to pasture their flocks. The party consisted of four men, with their wives and a number of children; they brought us milk and kids and fresh and salt butter. Nothing could be more simple than the construction of their tents; three sticks, one at each end stuck into the ground and standing upright, with one across the top, formed the frame-work, and a large brown cloth made of goat's or camel's hair, thrown over it, and pinned down to the ground, formed the covering.

This place is called Djeradâm, or as others pronounced it Djenadeel; here there is great profusion of squills, the water is very bad, but thank God, we had no occasion for it. On the morning of the 3rd, we set out again, about the same hour; having mounted to the top of the sandy ridge, we descried a large sheet of water on our left which we imagined to be the sea; but our guide informed us it was not, and we were afterwards convinced that he was right; it is called Hshoub. The sand deepened and the mounds became higher and more numerous still, with a sharp precipitous edge facing the north. We afterwards crossed three vallies in succession, divided from each other by a mound of sand; the last and largest of which was about a mile long, opened to the south-east, and presented us with another view of the mountain above mentioned; the crop of shrubs increased and the bottom of the valley was covered with an efflorescence of salt. Some of the vallies were perfectly square and regularly formed, as if they had been enclosed by art. At two o'clock, we passed the tomb of Shiekh Masàr, a small square building, with a dome; it is situated on the top of a hill, has three windows and a door which looks to the east, with an immense collection of rags and ropes suspended over his grave, which occupies the centre of the building. Down from the tomb is a pleasant looking valley with a well of brackish water. This

is the usual resting place of the caravans, and here we waited a couple of hours for our camels, which, however, passed by the other side of the hill without coming to water; as soon as this was known, we set out in pursuit of them, and coming up, continued our march till five o'clock. On making our encampment we found that ten of our former numbers, and six asses were missing, having parted company in the desert; this might have been a serious misfortune; but our journey through the desert was now nearly completed, and it fortunately happened that along with the strayed party there were several people who knew the route to El Arisch.

The want of fresh water, now began to be experienced by our fellow-travellers; which coming to the ears of the earl of Belmore, he ordered a jarful to be distributed among them; which relieved their wants, and produced the most grateful acknowledgments.

The greater part of the deserters we found were the Christian pilgrims, and among them was one who had walked on foot all the way from India, carrying his clothes and provision on his back. On discovering him among the pedestrians, the noble traveller desired him to mount one of the camels, that however he refused to do, it being contrary to his vow; but consented to part with his burden which was mounted accordingly, and restored to him every night. To-day, however, he had taken it along with

himself, which showed that the separation was premeditated, and proceeded from a wish of travelling by longer and more fatiguing marches. This evening we had little sacred music, but one of the Albanian soldiers sung us to rest with a variety of his native airs, which he alternately sung and interpreted to the great entertainment of his party. During the night one of our tents was overturned; the asses having broke loose, galloped about and pulled up the cords by which it was fastened. However, we sustained no inconvenience, saving that of getting out of bed to replace it.

The mode in which the Arabs fasten their animals on a journey is very simple. Two sticks are driven into the ground at a certain distance from each other, which is greater or less, according to the number of animals to be secured. A rope is stretched between the two sticks, and tied to it at each end, to this rope the asses and mules are all attached by the feet; the horses are secured in the same manner, but apart from the asses; the camels are seldom secured at all. April the 4th, we resumed our march, at half past seven o'clock, and having crossed the ridge of sand, filed along a beaten track for about an hour. The mounds of sand are still sharp on the northern edge, and slope down towards the south, but the surface upon the whole is more agreeable, and more shrubs and grass show themselves above the sand. At

eleven o'clock we came to a herd of camels with their young ones feeding on this burning pasture. Here we stopt an hour for the caravan to come up, and amused ourselves in hunting the lizard, and jerboa, which I suppose had routed all the beetles, for this was the only place in the desert where we did not find them. We saw no trees to-day and had seen none yesterday. On the arrival of the camels, our men informed us that they had seen six antelopes; but though very anxious, could not get a shot at them. We proceeded on for two hours further, and stopt at Melegabr to water the animals, when the same ceremony of digging up the water to the Bedoween air was practised with equal success. Having watered, we proceeded again on our journey, and the guide announced to us the joyful tidings that we were only an hour and a half from El Arisch. Thank God we are now nearly out of the desert, was the spontaneous reply of every heart; the sand deepened considerably, and the road become more desert than in any part of our journey, with fewer shrubs and vegetables. However, nothing now could discourage us; we held on our way regardless of obstacles, excepting that they made us sympathize with our poor animals, toiling under their heavy burdens, through the deep wreaths of sand. At length we got on the summit of the ridge, and the tombs of the shiekhs of El Arisch met our delighted sight. As we

wound down the hill, the fortress showed its substantial form with the village hanging under its eastern front. We soon crossed the intervening valley, ascended the sloping height, passed though the burial-ground, and pitched our tents on the east side of it, a little to the north of the village. Still all around us is sand, no traces of cultivation meet the eye from the site of our tents in any direction, and El Arisch, seated upon a slightly elevated rock, among wreaths of drifting sand, in spite of the heat of the brilliant sun, appeared to us like a fortress in the midst of snow. The shiekhs' tombs are small, well built, and being extremely white, harmonized with the prospect and helped to maintain the delusion. The rock is a shell limestone, with a greater proportion both of chalk and shells than any of the rocks in Egypt; it resembles most that above Gau Kubeer or Antæopolis.

El Arisch is held by the Pasha of Egypt, and garrisoned by his troops. It is the residence of the wife, or rather wives and family, of the shiekh of our caravan. His father, a venerable looking old man, dressed in a scarlet Juppa, and apparently in comfortable circumstances, came down from the village to welcome us to El Arisch; the other sheikhs deferred their visit till we were just going to dine, when arriving all in a cloud, they placed themselves as thick as locusts round the door of our tent, that we could hardly breath, and it be-

came necessary to request them to retire. This request is as unpleasant to make as it is to hear, and to the Arabs the sound is peculiarly ungracious: but self-preservation is the first law of nature, we were almost suffocated, and there was no other way of avoiding it.

Next morning, I had the half of the village for patients, some of them were sick, but most of them wished for physic to prevent them from being sick. Strong lusty men of between seventy and eighty years of age, would come and thrust their arms into my hand for advice, and on being told that there was nothing the matter with them, would coolly reply, we know that, but wish to be informed what disease we are to be attacked with first, and to have advice and medicines to provide against it. I frankly told them that old age was the disease of which a man of eighty was most likely to die, and that I knew of no remedy equal to cure it. I must, however, honestly confess, that though I have seen people die at all ages from one hour to a hundred and four years; yet I never knew one die of sheer old age; there was always another existing cause that terminated its operation in death.

We left El Arisch at half past seven o'clock. Cultivation commenced immediately on the other side of the hill, but was not visible from our encampment. A ploughed field, bestrewed with a goodly sprinkling of sand, first attracted our notice on the

right. Having passed it and a deep mound of sand, we descended into a small valley shaded with trees and partially cultivated; but the weeds so contended with the corn that it was difficult to tell which had the best right to the possession of the soil. We held on our route over a similarly undulating surface in which grass and sand disputed the superiority, and at two o'clock pitched our tents in a narrow valley near the ruined village of Shiekh Juide. Here there was a tolerable crop of barley in the leaf, much later than that of Egypt, an old shepherdess attending a wretched herd of goats, two trees, no houses, no Arabic tents in sight, and no water within three miles. Why did we encamp here? Heaven and our shiekh only knew. The water at El Arisch is slightly brackish; but we had brought enough of it with us so that we might have encampt wherever we pleased.

The Arabs in this quarter have an indifferent character, and were at one time very troublesome to travellers. Some years ago having plundered a caravan, a complaint of their conduct was made to the Pasha of Egypt, in whose territory they reside. On receiving the information, his Highness instantly dispatched a messenger to desire that they would return to the lawful owners, every article of which they had robbed them, and otherwise to indemnify them for the loss sustained. If they refused to comply he threatened to send

an army who would destroy them root and branch. They believed the word of the Pasha of Egypt, who is not likely on any occasion to say or threaten more than he means to do; restitution was made without delay, and since that time they have not ventured on a similar aggression. Next morning we found ourselves a few forks and a few knives minus; but it admits of strong doubts if the Arabs were the thieves.

We resumed our march on the 6th, at eight o'clock, and at nine passed the ruined village of Shiekh Juide, which is reported to have been burnt down by the French on their way to Egypt, and never since rebuilt. It occupied a pleasant situation at the upper end of the valley; but the tomb of the venerable Shiekh who lent his name both to the premises and the valley, is all that remains erect to tell the tale of its disaster. Over the deposit there is suspended by the four corners, a black and white cloth with a large ostrich egg, and a few monumental charms hanging above it; close by these is an extensive burying-ground, and a large field of barley nearly ripe; the ground all round is picturesque and cultivated, but the crops are poor. At eleven it threatened to rain, and we waited to get our coats from the caravan; by noon we reached Rafah, anciently called Rafiah, on the top of the hill where there are still standing two columns of grey granite beside a small heap of

rubbish. This name calls to our recollection a great battle that was fought between Ptolemy the fourth, the king of Egypt, and Antiochus the Great, the king of Syria. A little way down the hill there is a deep well; the sides of the shaft are regularly built up and covered at the top to exclude the sun; it is surrounded with many scattered columns of granite and contains tolerably good water. The crops here are much better than about Shiekh Juide. About two o'clock we passed by Hanoonis which we left on the right, it is a large village situated on an eminence on the south side of the valley. Near to Hanoonis were two encampments of Bedoween Arabs which looked like two tent villages; one of them had nine and twenty large tents, all covered with brown cloth, made of camel's hair. Such a covering protects them from the heat of the sun; and in such a climate any interruption to the air of heaven abridges human enjoyment: even a palace would be a nuisance. The men were abroad riding among their flocks in the field; all looked like fruition, nothing like labor. Having crossed the plain from Hanoonis we wound our way up a beautifully sloping hill, and encampt on the other side of it, having the village of Dair on the one hand, and an encampment of Bedoweens on the other, with a view of the sea in front. Hanoonis the last village which we passed, pays tribute to the Pasha of

Egypt; but Dair, near which we are now encamped, is in the pashalic of Acre. There is no perceptible line of division between the two governments. Here there is plenty of good water, raised by a water-wheel, resembling the Persian wheels in Egypt and Nubia, and three beautiful marble columns laid together form a trough for the cattle to drink from.

Dinner was scarcely begun when a number of patients arrived from the village; and as soon as possible I gave them attendance. Among these came a fine looking old man of seventy-five years of age, carried down by his disconsolate townsmen, to consult me on a sabre wound which he had received in the neck the day before, in a scuffle with the inhabitants of a neighboring village. Like a languishing flower, his head drooped upon his breast, from which it was not likely ever to be raised. Another of their friends had been shot dead on the spot, and during the whole night the villagers sung and made a noise around him like so many savages. Strife between the different villagers and the different herdsmen here, exists still, as it did in the days of Abraham and Lot: the country has often changed masters; but the habits of the natives, both in this and other respects, have been nearly stationary. Abraham was a Bedoween! and I never saw a fine venerable looking shiekh busied among his flocks and herds,

that it did not remind me of the holy patriarch himself.

On the 7th, we set out again at half-past seven. The same kind of rural scenery continues; beautifully undulating fields covered with flocks and herds! The breed of black cattle are not near so handsome as they are in Egypt. Among the articles of cultivation we saw considerable fields of tobacco. The addess, or lentils, are in rich growth, the barley is in the ear, the wheat not so far advanced. About nine o'clock we descended the hill, and crossed the dry bed of a river, about thirty yards wide. It is called Oa di Gaza. Below where we crossed there was stagnant water in several places. The route lay through a fine alluvial plain, that when there was water seemed to be surrounded by the river. From this we ascended a hill, where the road was deep with sand which had drifted in from the left. On the right, were ploughed fields, and excellent crops of a deep verdant hue. The sheep here are exceedingly fine, black-faced and white-faced, and many of them with a brown colored fleece. The leaders of the flock bear the bell, as in this country. The peasantry plough here with two oxen; the plough is remarkably slight, and has only one handle, which the ploughman holds with one hand, and carries a long stick in the other; the beam and yoke of the plough is so remarkably short, that, without moving from his post, he can

chastise the oxen, and make them quicken their pace at his pleasure. At ten o'clock we reached the summit of the hill. The whitened tomb of the sometime Shiekh Ab Ali Montar, crowned the lofty promontary of the mountains of Hebron, on our right; and the town and minarets of Gaza occupied the summit of a mound in the plain, on our left. Gaza was one of the five satrapies of the Philistines, celebrated both in ancient and modern times, from Samson, the Judge of Israel, down to our redoubted champion of the cross, Richard, the king of England. A hedge of Indian fig lines the road on each side, and a number of upright white marble tomb-stones mark the spot where the road turns to the left, and winds like a serpentine walk through gardens of pleasure to the gates of the city. The gardens are enclosed with hedges of Indian figs, and abound in tall spreading sycamore trees, which gave them an enchanting and delightful appearance, though but indifferently provided either with articles for use or beauty. The town and the burying ground cover the top of the eminence, which is about two miles in circumference at the base, and appears to have been wholly inclosed within the ancient fortifications, and must doubtless have been strong according to the ancient mode of warfare. For a period of two months it withstood all the efforts of Alexander the Great on his way to Egypt. He was often repulsed, and fre-

quently wounded, which he afterwards revenged in a most infamous manner, on the person of the gallant defender, Betis, whose ankles he bored while the man was yet alive, tied him to his chariot wheels, and dragged him round the walls of the town, in the wicked parade of imitating Achilles in his savage treatment of the body of Hector.

There are no antiquities of any consequence at Gaza. In several places we saw a few scattered columns of grey granite, probably of Roman workmanship, and part of the substructions and columns of a round edifice, near the Seraglio, which is a large awkward looking building, of Saracenic architecture. There is a number of mosques, and some fine tombs, and both town and people, upon the whole, seem comfortable, and in every sort of accommodation greatly superior to the Egyptians. The number of inhabitants is estimated at between two and three thousand. Gaza is farther from the sea than El Arisch, the distance being between three and four miles.

From the height of Gaza we descended into the plain, and three quarters of an hour brought us without the olive grove. The trees are old and large, and judiciously planted, not crowded together in such impenetrable masses as we found them in the Ionian isles, so as to prevent a free circulation of air, and infect the neighbourhood with a noisome damp; but free and open, admitting of cultivation, and the

healthy growth of vegetables at their roots. The whole is like a well arranged domain, formed equally for pleasure and utility. On the edge of the grove a number of storks, so venerated by the Mussulmans, presented themselves, and our muskets were employed in thinning their ranks. We next passed Bet Hanoon, a small village on our right, our left being still bounded with large mounds of sand. A little farther on we crossed the deep dry bed of a winter torrent, supposed to be the torrent Escol. The village, Beeresnait, was on our right, and before us the villages Bedigga and Dia, from which we turned off to the left, and pitched our tents on a fine grassy field, close to the village of Barbāra,' a modern village standing in the plain.

The people here are much fairer than the people in Egypt, and have been so all the way from El Arisch. They are also clean and well dressed, and comfortable in their appearance. The females no longer wear the dirty beteen, or stick their face into a black crape bag, as they do in the land of Mizraim. Their usual veil is a large white handkerchief or shawl, which covers their head, face, and shoulders, and which they keep remarkably clean. It is astonishing what a light and cheerful air the costume imparts to nature's fairest form, compared with the dull funereal drapery of the Egyptian dames. They are like angels of light compared with a set of dusky dames hanging in

the train of the prince of darkness. The white veil covering the head and face, and falling over the shoulders, is worn by all the females in Syria and Palestine, except the Jewesses.

Next morning, the 8th of April, we began our march at eight o'clock. The morning was hazy, but the air extremely delightful, and the sun half emerging, shed a mild and softened light over hill and plain. The caravan brushing the dew from off the tender herb and new blown flowers, filed along the beautiful and well wooded valley in their way to Ashdod (pronounced in the country Shdōōd) and Gibny, while we ascended the hill, passed through the village of Barbāra, and took the road for the ruins of Askelon (pronounced Ascalāān), which lie about an hour out of the direct line of march to Ashdod.

We are now in the land of promise, from Gaza's frontier bounds; the land of Canaan, the land of God's chosen people, a land flowing with milk and honey, a land for flocks, and herbs, and bees, the land of legislators and sages, prophets and apostles, the land where God himself walked the earth in human form, and spoke his words which have gone out unto the world's end. A land in comparison of which all others are of no reputation. We tread it with awe and reverential delight, conscious that the same Spirit still pervades the ground where

anciently were exhibited such manifestations of divine wisdom and power.

Olive trees still occupy the sandy height upon our left, with fine crops of wheat and barley upon our right, Arab tents along the edge of the hills, and Arab shiekhs busily employed among their flocks in the field. In about half an hour we crossed the sandy ridge, and descended into a well-cultivated plain at the village called Naidé. On the next eminence we found the remains of an edifice, with granite columns, like what we had seen at Rafia, and enjoyed an excellent view of the ruined walls of Askelon; winding round an eminence on our left, and having crossed a small stream in the intervening valley, we arrived at their base. The position of Askelon is strong: the walls are built on the top of a ridge of rock, that winds round the town in a semicircular direction, and terminates at each end in the sea. The foundations remain all the way round, the walls are of great thickness, and in some places of considerable height, and flanked with towers at different distances. Patches of the wall preserve their original elevation; but in general it is ruined throughout, and the materials lie scattered around the foundation, or rolled down the hill on either side. The ground falls within the walls in the same manner that it does without: the town was situated in the hollow, so that no part of it could

be seen from the outside of the walls. Numerous ruined houses still remain with small gardens interspersed among them. We passed on through the centre of the ruins, and about the middle of them came to a ruined temple or theatre, as it has been supposed, part of which had lately been cleared out by the exertions of the Lady Hester Stanhope. Her Ladyship is reported to have found here a beautiful marble statue, which was afterwards broken. We saw none of the fragments, and I do not vouch for the accuracy of the story. A few columns of grey granite, and one of red, with an unusually large proportion of feldspar, and some small portions of the walls, are all that were then visible of this extensive edifice.

In the highest part of the town we found the remains of a Christian convent, close upon the sea, with a well of excellent water beside it. The sea beats strongly against the bank, on which the convent stands, and six prostrate columns of grey granite, which we saw half covered with the waves, attest the effects of its encroachments. There is no bay nor shelter for shipping; but a small harbour advancing a little way into the town, towards its eastern extremity, seems to have been formed for the accommodation of such small craft as were used in the better days of the city. From this saddening scene, we retraced our steps across the

ruins, and rejoined our shiekh, who smoked his pipe, and waited for us without the gate of the city.

Askelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled, "the King shall perish from Gaza, and Askelon shall not be inhabited." When the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner, the vial of his wrath should be thus poured out. Gaza is truly without a king, the lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet, more than five hundred years before the Christian era, and we behold its accomplishment eighteen hundred years after that event, and see with our eyes that the king has perished from Gaza, and that Askelon is not inhabited: and were there no others on which the mind could confidently rest, from the fulfilment of this one prophecy, even the most sceptical may be assured that all that is predicted in the sacred volume shall come to pass.

Askelon was the birth place of Herod the Great, and several eminent Mussulmans.

We now pursued our way across the hill, which was covered with a plentiful mixture of grass and sand, and arrived at the village of Misdal, situated in a beautiful plain, and surrounded with small gardens, hedged with the Indian fig-trees. An hour and a half from Askelon, we reached the village. Hamami. Its environs are cultivated, and the crops abundant, but quite overgrown with thistles, extensive plantations of which line the road on each side. At present, although our prospect is extensive, there is not a tree in sight; yet the growth of spring clothes the undulating fields, and every thing is fresh and beautiful. It is not like the land of Egypt, but it is a thousand times more interesting. Having passed a large tumulus on the top of an adjoining hill, the history of which we could not learn, we came in sight of Azotus, Ashdod, pronounced in the country Shdōōd. In about half an hour thereafter we crossed a broad stone bridge, which was over the bed of a river, with stagnant water, in several places. Next we come to the ruined village of Tookrair, which is situated on the top of a hill, on the left, and seems to have been a place of considerable consequence, probably Ekron. Soon after which we arrived at Ashdod, passed the town and well, with a small contiguous mosque on the road side, turned into a

pleasant grassy field, and pitched our tents for the night.

The lie of the ground around Ashdod is beautifully undulating, the pasture luxuriant, but not half stocked with cattle. The site of the town is on the summit of a grassy hill, and if we are to believe historians, was anciently as strong as it is beautiful. Herodotus states, that Psammetichus, the king of Egypt, spent twenty-nine years in besieging it, and in the end was successful; an event which is stated to have occurred 1124 years before Christ, about fifty years before the reign of David in Hebron. This was another of the five satrapies of the Philistines, who when they had taken the Ark of God from the Israelites, in battle, brought it to Ashdod, and carried it into the house of Dagon, and set it by Dagon their God. We neither saw nor heard of any ruins here. Scarcely any of the inhabitants came near us. They do not appear to be so sociable or kind to strangers as their neighbours at Barbāra. Every thing here was dearer than in Egypt; a sheep cost eight shillings and sixpence; the dearest in Egypt was seven shillings, and generally but a dollar. They charged us four piasters, or about half a crown, for the night's grazing of our camels and asses, which in other places we had with a free hearty welcome. The blood of the plundering Philistines is still in the land.

In the evening there fell a remarkably heavy dew, but in the course of the night the haze cleared off, and in the morning every thing was dry. On the ninth we set off again at half past seven o'clock, the bugle horn sounding our departure to the neighbouring hills, while the caravan moved slowly off among the trees. At the bottom of the hill we crossed the bed of another river, with pools of stagnant water, and continuing our march across the plain, passed an encampment of seven tents, some of which were Bedoween, others the round upright party colored tent of the Turkish soldiery. In about two hours we passed the village Bededjen where the features of the country are of a milder aspect, and in a little thereafter turned to the left, leaving the village of Djedou on our right, reached the top of the hill, and came in sight of Yaffa or Jaffa, anciently Joppa, from which we are distant about an hour's ride, or three miles. The surface of the ground is still beautifully undulating, the hills are high and partially cultivated, but upon the whole the plantations of thistles are quite as numerous as the fields of grain. The end of this day's journey is in sight, which brings us within twelve hours' march of Jerusalem. At the lowest part of the plain, the gardens of Yaffa commence on each side of the road; they are extensive and beautiful, as a spot of cultivation is in the midst of fields that run wild in a state of nature. The gardens are

fenced with hedges of the prickly pear, and plentifully furnished with pomegranate, orange, fig-trees, and water-melons. The latter of which, the produce of Yaffa, are celebrated all over the Levant, and are delicious; but will be cautiously and sparingly used by the European who values his health, and wishes to avoid bowel complaints, the most harassing and debilitating of all the ills with which the traveller is liable to be affected. These melons are found only at Yaffa and Damietta in Egypt, and seem to owe their flavor and peculiar excellence to the soil and climate of these two places; for though transplanted to others, and cultivated in the same manner, they lose their exquisite flavor, and quickly degenerate, I believe, into the common water-melon. Surrounded with gardens, we passed on through an atmosphere perfumed with the odor of sweet scented flowers, and at half past eleven, A. M. alighted at the gate of Yaffa. The camels came up with our baggage in about three quarters of an hour after, and we pitched our tents on a sandy piece of ground, beside three old trees, where the gardens terminate on the right. There is plenty of water in an adjoining orchard, to which we were allowed an unrestrained access. Here our engagement with the caravan from Cairo terminated, the shiekhs of which had uniformly conducted themselves in a most becoming and respectful manner.

It behoved us now to form another caravan to

transport ourselves, and our effects to Jerusalem; with this view in company with the English consul, we proceeded in the afternoon to pay our respects to the governor. His Excellency received us in the usual way, placing his distinguished visiter on the left hand, and having welcomed him to Yaffa, pipes and coffee were immediately introduced. He talked to his lordship of his extensive tour, his change of costume, and concluding with a touch of Russian politics, he said he was bound to forward him on his journey to the utmost of his power; that he could neither promise us horses nor asses, but that there were plenty of mules and camels, and that we had only to let him know how many we required, which we promised to do on the following day. I happened to be among the last who entered the room, and took a seat among the Arabs, who were on the right hand of his Excellency, beside a red haired, fair complexioned, well dressed Arab, whose countenance wore an air of dissatisfaction and design, which he tried to carry off by an abrupt and forward freedom of manner that but ill corresponded with his looks. Having heard that I was of the medical profession, he took advantage of the first pause in the conversation to thrust his arm into my hand and begged to be informed of the state of his health. I enquired what was his complaint. He replied that he expected me to tell him that. I felt his pulse for a few seconds, and

tossing away his hand with a liberty which the freedom of his manner authorized me to take, told him he was perfectly well, and had no need of physic. He laughed, and, turning round to the governor, called out, clenching his fist, hackim tayeep, hackim tayeep, and gave me great credit for my decision, as if there had been any merit or exercise of skill, in pronouncing a man in health to be perfectly well.

Having finished our interview with the governor, we took a walk through the town, and in the evening received a visit from this same red-haired gentleman and a green coated companion, whose forward manners by no means prepossessed us in their favor. A crowd of listeners had collected round the door of the tent, while he pushed on his conversation with a familiarity and even levity that in the end was likely to have proved rather annoying; but a messenger came hallooing from the town, to announce the hour of closing the gates, at hearing of which our rosy faced visiter and his green coated companion sprung to their feet, wrapt their abbas around them, and fled to the city as if panic struck, leaving us as much relieved by their absence, as entertained by their prompt and precipitate retreat.

Next morning, in consequence of what Rosy had said to the governor, I was assailed by innumerable applicants for medical advice. A person in the Frank dress, but speaking tolerably good French, and

calling himself an Arab, brought me more requests of this kind from the "gens comme il faut" than I could possibly comply with. There are no antiquities in Yaffa, and after a walk round the fortifications, in which I was not allowed to omit the English Battery, so named because an English officer has the merit of having advised its erection, I proceeded, in company with my interpreter, to feel as many of the pulses of the good people in Yaffa as my time would permit. And in order that I might do them as much justice as possible, the gates of the city were kept open a couple of hours longer than usual for our mutual accommodation. During the whole of this fatiguing day it afforded me sincere pleasure to see the comparative comfort and easy circumstances in which the greater part of the inhabitants seemed to live.

In the Christian families all over the Levant, the physician sees his patients of either sex much in the same manner as in Europe; but in the Moslem families a little more ceremony and restraint are observed in regard to the females. I had a tolerable good specimen of this in the family of the grand paymaster of the city, who requested me to prescribe for his favorite wife, who had been a complainer for about the space of eight months. I readily complied with his request; and we walked together from the office to his house. Having sat down in his parlor, pipes and coffee were immedi-

ately introduced, and he proceeded to inform me of the ailments of his better half, or rather fourth or sixteenth, I believe, would be the appropriate fractional denominator of the female invalid who shared the affections of her husband with fifteen competitors. Having enumerated what he considered to be the leading symptoms of her disease, he inquired if it would be necessary for me to feel her pulse. I replied in the affirmative, and to this he made no objections. But on the interpreter adding, yes, and he must see her too, the good man seemed rather stunned, and appealed to me to confirm or renounce the statement of the interpreter. I assured him that there is an aspect as well as a pulse of disease, and that the physician can frequently judge more accurately of the state of his patient from an examination of the countenance than of the pulse. On hearing this, he paused for a considerable time, and sucked in, and volumed out the smoke in wreaths from his mouth, as if all the whole faculties of his soul had been in consultation; and demanded if it were necessary for me to see the whole of her face. I replied, yes, the whole of it, as I see your's just now before me. La, la, la, no, no, no, he shook his head, and instantly exclaimed, looking me full in the face, as if to inquire, Do you mean to insult me? Finding the look made no impression, he tranquillized himself, and began to bargain with me, that I should see her

face in detail; the mouth and tongue at one time, the nose and cheeks at another, but not the whole at once, and on no account her eyes. At this my risible faculties were rather excited, and I informed the worthy gentleman, that I had no desire to see his wife at all; but since he had inquired of me, as a professional man, what was necessary to enable me to judge properly of the state of his wife's complaint, I considered it my duty to tell him candidly, and without reserve, all that he had asked. Sahé, sahé, dougré, dougré, right, right, true, true, he exclaimed, and, apparently subdued, after a little consideration, during which he seemed to have reasoned himself into something like common sense, added, "Well, you shall see her;" and having walked out, returned in a few minutes with the lady at his back, wrapt up, as usual, in a white faldetta, or robe that covered the head and face, and the greater part of the body. She did not, however, enter the room, but sat down at the top of the stair, on the outside of the door; the interpreter remained within, and, at her husband's request, I walked out to her, and saw a plain, diffident, unaffected, and apparently amiable woman, who held out her hand, showed her tongue, and face, and eyes without any hesitation, such as a sensible woman would do in this, or in any other country, and told the tale of her sufferings with great simplicity, earnestly desiring relief, and inquiring if I could give her any

hopes of a recovery. The account of this lady's complaint, as well as those of many others, convinced me that nervous affections prevail to a greater extent, and, if possible, under a greater variety of forms, among the ladies in the Levant than in this part of Europe. And when we consider that tyrannical seclusion to which the most amiable part of our species is subjected all over the East, and in every unchristian country, we need not be surprised that their health should suffer, and that their days and nights should be spent in misery and apprehension. Air and exercise are necessary for the health of every human being, and they who deprive themselves of either, have no more right to expect that the hue and vigor of their frame should remain unimpaired, than the naturalist would have to look for the fragrance of the rose, or the hues of the carnation, from the plants that grow in a dungeon. After this fashion, through the mouth of my interpreter, I preached to the lordly Turk; telling him, if he wished his wife to get well, she must be unshackled and restored to the liberty of which she had been unjustly deprived: that she must quit the relaxing seclusion of the harem, for air and exercise in the country: that gentle exercise on horseback, and one month's residence in the bracing air of Mount Lebanon, would do her more good than all the medicines in the world. On hearing me pronounce to this effect, the grand

payeur de la ville seemed rather disappointed, and though he acquiesced in the propriety and justice of what was said, yet looked as if he had expected some thaumaturgic physic, or that by some magical spell or abracadabra pronounced on the spot, his wife should be restored to him sound and whole as at the first. The conversation ended with his agreeing to take his lady to his country residence, as soon as he himself could accompany her, and thereby afford her the best opportunity of recovery in his power. The purport of this conversation with the grand payeur de la ville was retailed by the interpreter to every Mussulman who consulted me about his wife, and I had no more any occasion to bargain with the husband for a sight of his lady's face, when called to prescribe for her. The ladies, however, were not always so compliant; and what made it still more ridiculous, even ophthalmic patients would not show their eyes till shook, and abused, and threatened by their husbands. How much it is to be wished, for the health and comfort of the fair, that all that absurd Oriental seclusion were abolished, and that their selfish and unfeeling masters were convinced, that a religious education and sound principles in the mind, are more effectual guardians of virtue, than the bars of a castle.

The inhabitants of Jaffa were stated to me to be between two and three thousand Mussulmans, and

about six hundred Christians, who are Roman Catholics, Greeks, and Armenians. I consider the number of Mussulmans to be considerably underrated, and should estimate the whole population of Yaffa at between four and five thousand souls. Of the Christians, the Greeks are by far the most affable and agreeable to strangers. The Armenians the most triste and austere, though more so in appearance, I believe, than in reality.

On the 12th, after much delay in packing our luggage, and loading the animals, we set out on our journey towards the holy city. All of us, except Lady Belmore, had now exchanged our horses and asses for stiff-necked mules. The baggage was mounted partly on camels, and partly on mules; but what a horrid cut-throat looking crew were our guides and drivers compared with our two most respectable looking shiekhs and conductors from Cairo. We proceeded slowly through the gardens of Yaffa, and having cleared the thick plantations of thistles, ascended the hill, and in a little time passed a tolerably good looking mosque on our left, where there is plenty of excellent water; after which we came to the village of Seraphan, that stands on a hill on the right, where there is also a cistern of water on the road side; and at one o'clock arrived at Ramla, which is only three hours from Yaffa. The whole of the road lay over an undulating surface partially cultivated, and thinly inhabited, and of a wilder

and more unkindly aspect than our journey through the ancient territory of the Philistines. A good deal of wood appeared around a smiling village on our left as we passed out from Yaffa; but the whole road was exceedingly unprovided with that article till we came near to Ramla, anciently called Arimathea, of which was Joseph, that good and just man, who took down from the cross the body of the crucified Jesus, wrapt it in linen cloth, and laid it in his own new sepulchre. The ground about Ramla is covered with rich verdure, and adorned with many trees, of which the palm-tree is the most conspicuous. On a high hill to the west of the city stands a venerable ruin, called the tower of the Martyrs, with some stately sycamores overlooking the town.

On our arrival at Ramla we were conducted to the Spanish convent, the universal home of the Christian travellers in that quarter, where we met with a most welcome reception from the Father Superior, who expected that we were to have remained with him all night. We reposed for a short time under the piazza, to enjoy the shade and the cool circulation of air, while we partook of a cup of coffee and a glass of liqueur, which the reverend father had ordered for us, and of which he also freely partook. Meanwhile we were surprised by the arrival of our guide from the governor of Yaffa, who was no other than the fresh faced

Arab, whose visits had annoyed us so much the evening before. But how changed, how altered! respectful, affable, and accommodating; full of softness and consideration, with an air and graceful deportment altogether unlooked for, and such as we had not seen in any man in the whole country. The Father Superior received him in the most cordial manner, and said "This man is not a Christian, but few Christians are better men. His name is Abdel Rahman, the brother of Abougôsh, the man of the first consideration in all this country." This was to us a most welcome piece of intelligence: for though we had observed in the morning, that the lowering clouds were filing off his brow, and that he had begun to feel that his proper station was at a more dignified and respectful distance than he at first seemed to consider it; yet it was truly consoling to hear such a character of our guide from such a quarter.

Our caravan being nearly arrived, we took leave of the venerable father, proceeded through the low damp ground that skirts the town on the east, ascended to the top of the hill, which we found dry and commodious, and here we took up our station for the night; choosing rather to spend the night in tents, as we had formerly been accustomed to do, than in the gloomy chambers of a convent, to which, I believe, none of the party ever manifested great partiality. There was a

spring of good water close at hand, and plenty of provender for the animals around the tents.

Next morning, the 13th, the crowd of invalids was prodigious, although we were nearly two miles distant from the town. Both high and low, the mayor of the town, the attorney, the grocer, the scavenger—all came pouring up the hill, more as if they had been going to a tent-preaching, than to ask medical advice from a person who had not above a quarter of an hour to hear their complaints. To shew my willingness to serve them, I took my station on the edge of a contiguous ruin, and continued to hear their complaints, and prescribe for them, till about eight o'clock, when the sound of the bugle announced that the caravan was on its way. I resumed the journey, and bidding them adieu, said if they came to Jerusalem, I would prescribe for them all, with the greatest pleasure. Several of them took me at my word. Having descended the hill, we passed through an extensive level plain, where the road was deep, the ground wet and marshy. After which we got upon a higher level, and were proceeding merrily along a scarcely perceptible track on the grassy turf, reckless of let or interruption, when a haggard looking Arab springing across the field, seized Lord Corry's mule by the bridle, and refused to let him advance any farther. His Lordship grasped his sword to knock him on the head, and his brother

who was riding a little behind, with his musket slung round his neck, made a show of bringing it to his eye, which the Arab perceiving, flinched aside, to shew how little inclination he had to run the risk of receiving the contents. The affair might have had an unpleasant issue, but one of the muleteers coming up, explained to our detainer, that we were travelling under the protection of the governor of Yaffa, and accompanied by the brother of Abougôsh. Devil with devil damned firm concord hold. Instant, at the sound, he dropped the bridle, and walked off, equally happy to have escaped the sword of Lord Corry and the shot of his honourable brother; gnashing his whetted teeth over the prey that had just been snatched from his jaws, having taken us for unprotected pilgrims, whom it was his intention to insult, plunder, and detain. How blank and dastard he looked, the ragged red-haired knave, as he slunk across the field to his thievish den, that lay in the shape of a farm-house, a little off the road. By the Franks the place is called Ladron, or den of thieves. Our conductor Abdel Rahman, was considerably behind, having accompanied the noble traveller and Captain Corry to pay a visit to the Aga or Commandant of the town, after we had set off. We continued our route for a little way, and coming near to the rocky scenery, waited their arrival, not wishing to run the risk of such another rencontre; for here, as

in many other places, it is better to avoid fighting than to come off victorious.

On their coming up we again set forward. The aspect of the country was now become bleak, the trees both few and small, the grass withered from the little depth of soil, hard, and of a bad quality. In about two hours and a half from the time that we left Ramla, we entered the mountain scenery, the hill country of Judea. For sometime before we reached the mountains, we kept looking up at their dusky sides, as they rose in towering grandeur to the height of about a thousand or fifteen hundred feet above our heads, covered with sun-burnt grass; here and there disclosing strips of the bare horizontal rock, and diversified with a few bushy trees that stood at very unfriendly and forlorn distances from each other. Having entered the mountain defiles, we moved along a deep and most uncomfortable track, covered with big sharp stones, sometimes down a steep and almost precipitous descent, which obliged us to alight and lead our mules; at other times along the dry stony bed of a winter torrent, which we had to cross and recross half a dozen times in the course of a hundred yards; at other times we climbed a heavy and lengthened ascent, with only a few shrubs between us and the edge of the precipice. Thus we continued ascending and descending, one while round the projecting base of the mountain, another while

winding in the hollow curve formed by the meeting of their circular edges, till about one o'clock, when we stopt to refresh the animals, having arrived at a well of good water beside a ruined edifice, that seemed to have been erected as a military station to guard the pass. Since entering the mountain scenery we travelled all in a body; the riders not separating from the beasts of burden for fear of any unexpected attack, or any lurching cur among our own numbers setting off with a straggler, which the nature of the ground would soon enable him to conceal and set every search at defiance.

Here we found the advantage of our gallant escort from the governor of Yaffa; for scarcely had we alighted from our mules to repose ourselves on the scattered stones of the ruin, when a comfortable collation was brought us by a peasant from a neighbouring village, the master of which had a great friendship for the brother of Abougôsh. Whence he came or whither he went we could not tell; there was no house or village in sight; but we profited by his hospitality, and resumed our march with redoubled vigor.

The road continued nearly the same with that already described. The hills, from the commencement of the mountain scenery, are all of a round handsome shape, meeting in the base and separated at the tops, not in peaks or pointed acuminations,

but like the gradual retiring of two round balls, placed in juxta position. Their sides are partially covered with earth, which nourishes a feeble sprinkling of withered grass, with here and there a dwarf tree or solitary shrub. They are not susceptible of cultivation, except on the very summit, where we saw the plough going in several places. They might be terraced, but there are no traces of their ever having been so. The rock crops out in many places but never in precipitous cliffs; the strata are horizontal, and in many places have exactly the appearance of the stone courses in a building. The features of the whole scenery brought strongly to my recollection the ride from Sanquhar to Lead-hills in Scotland: and to those who have visited this interesting part of my native country, I can assure them the comparison gives a favorable representation of the hills of Judea. But there are two remarkable points of difference, which I must not pass unnoticed: in the northern scenery the traveller passes over an excellent road, and travels among an honest and industrious population, where the conversation of the commonest people will often delight and surprise the man of letters. But among the hills of Palestine the road is almost impassable, and the traveller finds himself among a set of infamous and ignorant thieves, who would cut his throat for a farthing, and rob him of his property for the mere pleasure of doing it.

At half past three o'clock we reached the village of Karialoonah, the residence of Ibrahim Abougôsh, the brother of our conductor, the chief of his tribe, the prince of the Arabs, and a plunderer of pilgrims. However, we had nothing to fear; we were conducted by his brother, and had, moreover, a letter of introduction from the Lady Hester Stanhope. The worthy veteran appeared to have been apprized of our coming, for immediately on our arrival he presented himself to welcome us. He was habited after the fashion of his country, with a tobacco-pipe in his hand, and a fine India shawl, for a turban, on his head; the other parts of his dress were of unbleached cotton cloth, plain and homely like that of the Bedoweens. In stature he is rather under the middling size, but of a robust and vigorous make, admirably formed for supporting fatigue; his complexion is swarthy, his features regular and animated, with a fine dark eye, placid and moist as a drop of dew. You would say that this man is formed to make love and captivate the hearts of his species; better fitted for the bower than the field, more a Paris than a Hector, a servant of Venus, than a votary of Mars. This individual possessed his own mind, and modelled his exterior by an unusual calmness of manner; when he spoke the man was rarely revealed in his countenance; a secret purpose lurked in the bottom of his eye, that showed his heart had other game than what

was started by his tongue. We looked, admired, and looked again. Is this the man that rules the Arabs of whom even the Turkish governors are afraid?

There was time enough for us to have gone to Jerusalem, but here we had determined to stay, and had turned off the road into a dry stony field on the left to take up our station, and pitch our tents for the night, when the chieftain preferred a pressing request to the noble traveller that we should save ourselves that trouble and make his house our home, with such accommodation as he could afford. The request was made in such a hospitable manner, and so ardently seconded by his brother, that it was impossible to refuse it, and it would have been imprudent had we been so inclined.

Having accepted the invitation, we followed our host across the road to his house on the other side of the valley. Orders were immediately given to prepare dinner for the party, and we walked with him about the premises till it was ready. The residence of this Arab chief is about two hours and a half distant from Jerusalem; it is pleasantly situated on the east side of the valley, and resembles very much the mansion and offices of a wealthy farmer in this country, having much accommodation for men, horses, and cattle, without regard to taste or appearance. Every thing about it

is more useful than ornamental; the ground around is terraced and of a good quality, little cultivated, but abundantly showing its fertility in long grass, olive, sycamore, and fig-trees, which are in greater numbers on the other side of the valley than around the house. On the top of a high mountain to the south stands Modin, still called by the same name, and still a place of strength; it is in the territory of Aboogôsh, and known as the site of the city and tombs of the illustrious and patriotic Maccabees. Here Simon of that family set up seven pyramids one against another for his father, his mother, his four brethren and himself. Much building and ruin still remain about the place.

There is little to be seen, however, as to beauty or repair about the mansion of an Arab chief. The sun sinks beneath the horizon, and we enter his substantial dwelling. The prince himself led the way up one pair of stairs, followed by the Earl and Countess of Belmore and the gentlemen of their suite. He conducted us into his principal room, which was fitted up in the usual Eastern style. A low portion, cut off by a rail across the room for the servants or visiters of inferior consideration to stand without, and an elevated and a larger portion within, provided with a low sofa round the sides on the floor, for the accommodation of these visiters whom the chief delighted to honor. One small window illuminated the apartment; but it was

now beginning to get dark, and the light of the sun was succeeded by that of a farthing candle, which only served to make darkness a little more visible than the faint rays of twilight.

On the appearance of dinner the farthing candle was exchanged for one of larger dimensions, set upon the floor; the dinner was also set down on the floor at our feet, and we hitched down from the edge of the sofa to reach it. It consisted of a great profusion of rice, boiled fowl, different kinds of boiled and minced meat and rice mixed together, forming a kind of sausage inclosed in the skin of a gourd resembling a cucumber, and several other trifling articles, all of which were so admirably seasoned, that having tasted of one we felt no disposition to quit it for another, and when we had done so were as little inclined to return or to change it for a third or a fourth: yet most of us I believe were induced to try a little of each of them, and became such proselytes to Arab cookery, that we protested in good earnest we should wish to dine so every day in our lives, as far as eating was concerned; though neither roast-beef, nor plumb-pudding were among the dishes. Not so with respect to the auxiliary implements of feeding, which were rather of an awkward description, though ancient as our mouths, and all of us had them in our finger ends. Forks and knives there were none, and only one spoon

to help a little lebn or sour milk upon the rice. When the invitation to commence the attack issued from the lips of our landlord, we looked at each other as much as to say, "how shall we proceed?" The good man himself sat by, and, out of respect for his guests, did not mean to partake of any thing till they were satisfied, which Lord Belmore perceiving, immediately requested that he would set us the example, and pressing him thereto, then "bismilla," in the name of the Lord, a pretty general, though not an unusual signal among the Arabs to commence the act of manducation, he tucked up the long dangling sleeves of his shirt as far as his elbow, and thrust his washed hand into the mountain of rice that smoked before him, and having taken a handful he formed it into an oblong ball by folding his fist, which, when done, he put his finger and thumb behind it, thrust it into his mouth, and down his throat in the twinkling of an eye. Then he tore off the leg of a fowl, part of which immediately followed the rice, the rest was returned into the plate to serve the next comer to the dish. Again he returned to the rice, and again to the fowl or the beef; judiciously alternating layer upon layer, handing, mouthing, and swallowing, and hospitably inviting us to follow his example, and instructing us how to ball the rice and thrust it into our mouths. No ceremony or city civilization here. His brother followed at a distance, and did not begin till after

much intreaty; but once engaged, played quite as good a fist as Abougôsh himself. Thus we all went on eating, talking, laughing and enjoying ourselves, till abundant repletion taught us to desist; then Al ham de lelahi, glory to God, we are satisfied, and a servant comes round with a pitcher full of water, part of which he pours upon our hands, we wash, and it falls into the basin below, then having dried he receives the towel, and goes round to perform the same ceremony to the next, and thus makes the tour of the company.

Meanwhile the persons of less consideration commenced repasting on what we had left, and after all had done, many fragments were carried away to regale the other members of the family who could not appear. Adam's wine we drank ad libitum, and at the end of the repast in came pipes of tobacco, and a strong cup of coffee without milk or sugar. Some of us partook of the islamitic beverage; but most of the party seemed more inclined for our own exhilirating cup of tea, which being proposed to our hospitable entertainer, he was all compliance, and looked as if he himself should like to try a little of it. The tea equipage was forthwith unpacked from our luggage, and presently the cups that cheer, but not inebriate, mantled on the floor. They were handed round in succession to Ibrahim Abougôsh, his brother, and his green-coated companion, whom we might have been tempted to call the king of

the Fairies, but we found that he was only a shiekh of the second or third water, and proprietor of a considerable village and territory in the neighborhood of Abougôsh, where he resided, about a quarter of an hour's ride from Jerusalem. They eagerly tasted our celebrated infusion, and though not very forward in their encomiums, I dare say wished to pronounce it good: and I can readily believe that on a palate saturated with the fumes of tobacco, and accustomed to receive as a luxury the harsh and bitter draught of a pure unqualified infusion of ground coffee-beans, the softened and elegant beverage of tea would make but a faint and insipid impression; as the chastened and refined harmony of civilized society have not half the attractions for the ear of the untutored savage, as his own boisterous and discordant mirth. Each of them drank about half a cupful, and called it tayeep, tayeep hem tayeep, good, good, aye good, and handed it to his nephew, his son, or his neighbour next in consideration, to finish and pronounce his verdict on it in his turn. This is a common practice among the Arabs, and is considered as a manifestation of their respect and cordiality towards the individual, and their willingness to share with him, the person so honored, the half of their support. However, for all that, I should not choose to trust to their professions, and would farther observe, that though such dishing about may be a compliment with

them, it was often an annoyance to some of us to be called on, as a token of friendship, to swallow their tepid slops, when we had plenty of good tea and coffee at our command, which we could drink untroubled or undefiled with any beard but our own.

When the business of dinner was concluded, Lord Belmore sent for his letter of introduction from the Lady Hester Stanhope. The existence of this letter had been previously communicated to both brothers, and when his Lordship showed it to Abdel Rahman, at Yaffa, who escorted us thither, he took it into his hand, and insisted on opening it immediately, saying it is all one thing whether the letter be addressed to my brother or myself. However, the noble traveller thought differently, and having recovered the letter, delivered it now with the seal untouched, into the hands of the person to whom it was directed. The epistle of the noble Lady, or, as she is called in the country, the Christian woman, was most graciously received, and read first by the chief, and then by his brother, both of whom expressed the greatest respect and friendship for the Lady Hester Stanhope, as, indeed, did every Turk or Arab whom we ever heard mention her name. Abougôsh himself informed us that he had once entertained her ladyship and suite in his house, and exulted in the honor that she had done him in accepting his hospitality. His brother put her a question, to which a laugh was the answer, How she

thought of travelling with so many maid-servants, and not one husband?

He showed us with pride a telescope that had been sent him as a present by Sir Sidney Smith, along with an Italian letter, which he requested our interpreter to translate, as he had not yet been informed of its contents. He talked with rapture of the gallant admiral, and professed great friendship for the English nation; and I believe, I may say, without incurring the charge of partiality, that all over the Levant the Russians are the most dreaded, and the English are the most esteemed. Again and again have I been told, both by Turks and Arabs, "If an Englishman give his word, we believe him; for an Englishman speaks the truth." May this continue to be the character of our countrymen, and the existence of our nation will only terminate with the existence of the globe.

Thus we continued to pass the evening agreeably. But where the parties are ignorant of each other's language, and, in a great degree, of each other's habits and pursuits, the subjects of conversation are soon exhausted, being few, and of little interest. Every sentence filtered through the lips of an interpreter, loses its choicest value, all the seasoning and unction of individuality evaporate in translation. Facts are useful things; but they are yawning ingredients in the cup of amusement. When the hour of mirth and hilarity comes round,

one fool outweighs in the balance a thousand philosophers. Cocker, Cudworth, and tobacco, may make you sleep, but they will rarely make you smile. Such a sentiment seemed to pervade all the members of the party, and imagining us to be somewhat fatigued with our journey, about eight o'clock Abougôsh and his brother wished us good night. The Earl and Countess of Belmore and their family remained in the room where we had dined and spent the evening, fitting up their own cots and hammocks as well as they could; while Captain Corry, the Reverend Mr. Holt, and myself, were accommodated with our own beds on the floor of an adjoining apartment, of about one-fourth of the dimensions of the one in which we had left the noble family. Yet this was the best accommodation in the house of the greatest man in the country.

Next morning we left our beds at an early hour; but the earliest of the party was preceded by Abougôsh. On quitting the apartment, and going to the top of the stair, where a low wall between his two houses furnishes a charming prospect of the valley below, I found him sitting on his heels in the shade, although the sun had scarcely shone on his abode. He held his pipe in his hand, which he had just taken from his lips, to address a party of his men whom he had called around him, and whom, it appeared, he was about to despatch on some piratical expedition. For be it known that this

chieftain keeps a number of well mounted cavalry on constant service, besides a corps de reserve always at hand, to be ready on emergencies to run to this or that quarter to protect his frontiers, or to make reprisals from caravans or pilgrims that pass within his reach. So that but for our introductions, we should probably have had an opportunity of defending ourselves against the attacks of his myrmidons, or appealing to the glorious passport of the English name for our title to travel unmolested through this land of plunderers and thieves. We had, however, made friends of the mammon of unrighteousness, and instead of being pillaged of our goods, were hospitably entertained and lodged in his house. The chieftain kindly saluted me on my approach, and invited me to sit down beside him, which I readily did, though not on my heels, having never learnt to assume the posture. The servant immediately brought me a pipe, and afterwards a cup of coffee, which I continued to enjoy while Abougôsh proceeded in his instructions to his attendants. Here the man was all alive, his sleeping energies were roused, every faculty of his soul was braced, and every fibre of his body in action; the muddy reserve was cleared from the bottom of his eyes, which shot forth a keen and living intelligence that pierced the inmost soul of his hearers. I did not understand the third of what he said; but his looks and gestures spoke folios,

and would have explained themselves to the deaf. At length the conference ended, the attendants withdrew, and Abougôsh, smoothing up his face, laid his energies asleep, and showing that he who had played the lion could also play the lamb, or the tender parent, requested me to see an afflicted child who had been confined with typhus fever for about five weeks. To this I readily consented, and having conducted me to the sick room, he left me with the patient and its mother, and proceeded to pay his respects to his noble visiters.

On my return from the sick room, breakfast was spread upon the floor, and orders given to load the camels and the mules; and with all possible despatch we got ready, and sallied forth from the castle of our Arab chief, greatly delighted with his hospitality, and not less with the idea of reaching Jerusalem in two hours and a half from the time of starting. As Abougôsh frequently visits Jerusalem, the parting scene was nothing more than a simple good morning; he saw us all mounted at the gate, and bade us adieu. We had the pleasure of seeing him frequently at the holy city. His brother continued to accompany us all the way.

The road between Karialoonah and Jerusalem presents nearly the same features with that in the other parts of the hill country which we had already passed. The mountains continued on the right and on the left, with here and there a tri-

angular patch of low alluvial land, opening into a narrow valley, pervaded by a small stream of water that scarcely covered its pebbly bed. We passed the villages of Caglioné and Lefta, and a small brook trickling down through the valley of Turpentine; and having ascended the hill, where the road was formed with considerable care, from the edge of the rock passed the village of Abdelcader, the property of our green-coated shiekh, on the left, and in a few minutes having reached the summit, came in sight of Jerusalem, from which we were distant about ten minutes' walk of our mules. These plain embattled walls in the midst of a barren mountain track, do they inclose the city of Jerusalem? That hill at a distance on our left, supporting a crop of barley, and crowned with a half ruined hoary mansion, is that the Mount of Olives? Where was the temple of Solomon, and where is Mount Zion, the glory of the whole earth? The end of a lofty and contiguous mountain bounds our view beyond the city on the south. An insulated rock peaks up on our right, and a broad flat-topped mountain, furrowed by the plough, slopes down upon our left. The city is straight before us; but the greater part of it stands in a hollow that opens to the east, and the walls being built upon the higher ground on the north, and on the west, prevent the interior from being seen in this direction. We path down the gentle descent covered with well trod-

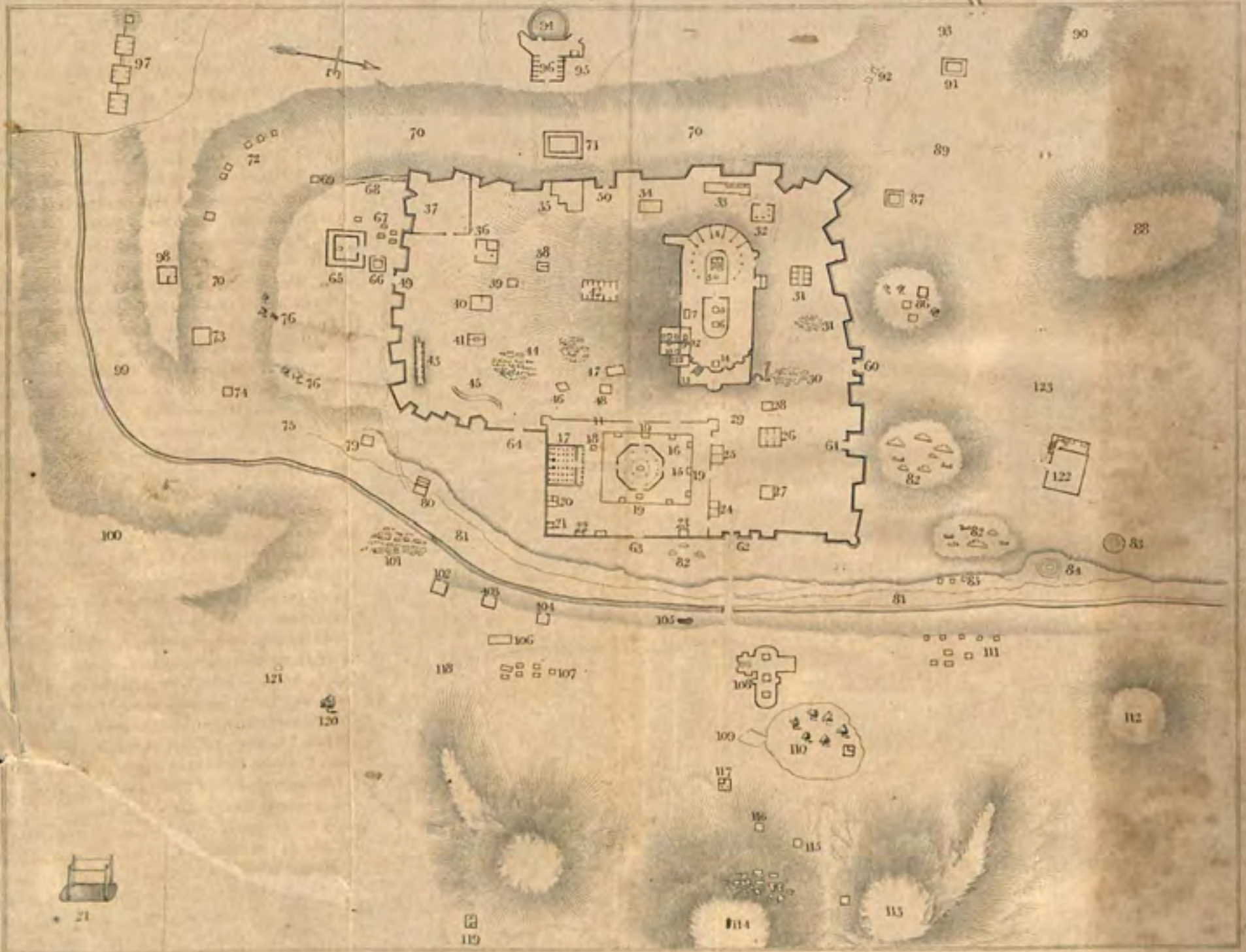
den grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right into what has been called the valley of the Son of Hinnom, which at the north-west corner of the wall becomes a broad deep ravine, that passes the gate of Yaffa or Bethlehem, and runs along the western wall of the city. Arrived at the gate, though guarded by Turkish soldiers, we pass without tribute or interruption. The rosy countenance of Abdel Rahman, the brother of Abougôsh, like a handful of gold, is every where a passport. The castle of David, or to call it by its modern name, the tower of the Pisons, is on our right, on our left is a rugged stone wall inclosing a vacant field with a cistern, in which the bathing Bathsheba was seen by the king of Israel. The ruins are at the gates; but nothing of the grandeur of the city appears. We turned to the left where the houses commence on both hands, and a few steps brought us to the Latin convent of Saint Salvador. The Fathers and the interpreters in their robes immediately came to welcome us to the holy city, and with all possible despatch the animals were relieved of their burdens, and we and all our effects accommodated within its sacred walls.

CHAPTER XIX.

LADIES NOT ADMITTED INTO THE FRANCISCAN CONVENT—MEETING WITH OUR COUNTRYMEN—OMAR EFFENDI—ENTRANCE INTO SOLOMON'S MOSQUE—DESCRIPTION OF JERUSALEM—THE HOLY SEPULCHRE—THE MOUNT OF OLIVES—BETHANY—BETHLEHEM—ST. JOHN'S IN THE DESERT, &c.

COME now and see the City of the Prophets and Apostles, walk round the walls of Jerusalem, and consider the woes of Mount Zion.

By the laws of the holy Franciscan Brotherhood, ladies cannot be admitted within the precincts of the convent, either to visit or reside. But for the accommodation of those whom either curiosity or devotion may induce to visit the holy city, the monks of St. Salvador have erected a comfortable house on the other side of the street, guarded by a high wall and a strong door, like that of the convent itself, and quite secluded. In this appendicle, or new quarter of the monastery, Lord and Lady Belmore took up their residence, and here, on entering, we met, to our great joy, our much esteemed countrymen the Honorable Captain Irby and Captain Mangles, of the Royal Navy, whom we had formerly met at Cairo, and Mr. Bankes, whose researches all over the Levant have been of the most interesting and extensive nature, and Mr.



ICHNOGRAPHICAL PLAN OF JERUSALEM & ITS ENVIRONS.

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Legh, already well known to the public by his interesting travels in Nubia, and last of all Mrs. Belzoni, the wife of the celebrated traveller of that name. All these intelligent and enterprizing travellers had been in Jerusalem for some time, and we had the pleasure of enjoying their enlightened society during the greater part of our stay in the holy city.

In the morning after our arrival, before I had well got out of bed, the servant of the convent knocked at the door of my apartment, and informed me that the prince of the Arabs wanted to speak with me. I desired him to be admitted, the door instantly flew back, and in walked my old acquaintance, Abdel Rahman, the brother of Abougôsh, our guide from Yaffa. After the usual forms of salutation were gone through, he said that he came to me on the part of Omar Effendi Nakib el Schereeff, capo verde, or head of the green, who wished to see me on account of a chronic affection in his eyes. Having despatched my unceremonious toilet, we proceeded together down the street as far as the ruins of the porta judiciale, where turning first to the right, and then to the left, we filed along a narrow dusty street, and passing a soap-work, came to the house of this distinguished personage. We entered through a vault that served the double office of stable and warehouse, where a number of horses were tied by the feet, and bales of goods lying piled

up beside them; the next door ushered us into a court where were numbers of seats after the oriental fashion, with high wooden canopies over them for the visiters to enjoy the open air without being annoyed by an oppressive sun, and where a posse of Turks, with their legs folded under them, were regaling themselves with the morning refreshment of coffee and tobacco. They took their pipes from their mouths and respectfully saluted my Arab companion; a conversation might have ensued, but a servant immediately showed us up an outside stair, and into a small room at the top of it, where we found the master of the house seated along with a knot of jovial long-bearded gentlemen enjoying themselves in the same manner with their brethren out of doors. They all rose up and received us in the most gracious manner, laying their hands upon their hearts, and expressing a degree of warmth and feeling greater than I ever witnessed even in any of the followers of Mahomet, and which of course I ascribed to their regard for my conductor; it being contrary to the usual practice of Mussulmans, and especially of Turks, to rise and salute a Christian in that manner. The worthy Schereeff set us down on his right hand, and after a few words to Abdel Rahman, addressed himself to me, and having first welcomed me to the holy city, or as it is here called Gouts, began to inform me why he had so anxiously wished to see me. The inflam-

mation in his eyes had certainly a formidable appearance. It was of eight months' standing and daily getting worse, so that he entertained serious apprehensions that blindness would be the result, and at no great distance of time.

I endeavored, as well as I could, to comprehend his long learned sentences, and I believe my replies and prescriptions, if not equally long and equally erudite, were at least equally hard to be understood by the person to whom they were addressed, and whom they were intended to benefit; for besides my having but a very imperfect knowledge of the language, I had here to contend with a different dialect; the Arabic spoken in Palestine being very different from that spoken in Egypt, as Scotch is to English nearly. However, as it was of importance that we should clearly understand each other, the Capo Verde sent out for an interpreter, and his servant laying hold of the first polyglot he met, brought in a Frank shoe-maker, who unfortunately from a palsied tongue pronounced his words so indistinctly, that I had nearly as much difficulty in understanding his Italian as the Turk's Arabic. However, between the two we got on tolerably well. On hearing me pronounce that he would probably derive considerable advantage from repeated scarifications of the inner membrane of the eyelid, he protested strenuously against it; but on being farther assured that it was the best mode of

treatment for the present state of his eyes, and that it had proved of great service to many sufferers from the same complaint, both in Egypt and Palestine, he expressed a wish to see the operation performed. An ophthalmic patient was immediately produced, who was willing to submit to the operation, to oblige the Capo Verde, if it should be judged necessary in his case. On examining the eye, however, this person was found to be affected with cataract, and it was explained to the worthy Schereeff that the operation that was necessary for the recovery of such an eye, was altogether different from the one that it was proposed to perform on his; that this was quite incapable of vision, but perfectly free from inflammation; a sentence that was immediately re-echoed by the patient, and sanctioned by all the long-bearded Turks, calling out sahé, sahé, right, right. The next that was brought up for examination was a case of staphyloma; this was also explained as an unfit subject for undergoing the operation that had been advised for the eyes of the Capo Verde. After him a third patient was produced, with the prefatory remark, "This is a Christian, how would you treat him?" Exactly in the same manner I replied, as if he were a Mussulman affected with the same complaint. Disease knows no religion, neither ought the prescription. This happened to be a fit case for the operation, which was immediately performed in his presence, and which

the patient bore remarkably well, without wincing or making a noise; after the eye had bled for sometime, he was desired to wash it, and declared that it was much easier than before the operation.

This screwed up the courage of the noble Turk, (noble, I believe, is the practical signification of the word schereeff,) who now expressed his determination to follow the example of my Christian patient; a resolution which was highly applauded by all his attendants. He preferred, however, having the operation done in an adjoining room, which was both larger and better lighted, the one which we occupied being very small, and lighted chiefly from the door. For though I had informed him, and he had had an opportunity of judging for himself, that the operation was but a mere scratch, yet both he, and his visiters considered it in the most serious light, and on entering the other apartment, the first thing he did was to kneel down and say his prayers, accompanied by the Mufti or Capo Leggé, who is his cousin-german, and several other Turks, some of whom belonged to Jerusalem, others were Santones from Damascus. They prayed all altogether most devoutly and fervently, and bowed themselves down to the sofa on which they knelt, and seemed to kiss it, and could not have been more in earnest, or more importunate had he been going to be put to the torture or tied to the stake to be burnt, or subjected to the most dangerous operation. When the

prayers were ended, he came and sat down beside me, on another part of the divan apparently resigned to his fate. However, when I proceeded to handle the eye, and evert the eyelids, he stopt me to bargain that I should do his exactly as I had done the Christian's, that is to make only three incisions in each eye; a circumstance which I was quite unconscious of: however, both the Capo Verde and his friends had caught it, and imagining that I certainly performed the operation in the best style to the Christian, or that some important secret lurked in the number three, requested that it should be performed in every respect the same; with all of which I promised to comply, and immediately proceeded to operate, while his friends returned to their prayers. One of his servants held a basin of water, and an old Christian woman who acted as the family apothecary superintended. When the operation was finished on one eye, his friends left their prayers, and came around him, and as it bled freely, they expressed their gratitude in pious ejaculations, which were emphatically reiterated at every bit of clotted blood that was taken out of the eye, and which Omar Effendi never suffered to be thrown away till he had taken it between his finger and thumb, squeezing and holding it up, protesting that it was diseased flesh, which the more knowing ones were not willing to allow; adding that his eye would now get well for the disease was

cut away, that he felt that eye move easier and better already; to which all his friends answered, nshalla or ishalla, a word which the followers of Mahomet pronounce with more devotional fervor than any word that I ever heard pronounced by any people in any language, and which is equivalent to God grant, or may it please God; a prayer in which all joined, for the man is a good man, and much esteemed and beloved. Having finished the operation on one eye, I proceeded to the other, being reminded of my promise to stick to the number three, and his friends returned to their prayers, which they left as before on my withdrawing the lancet, to comfort their friend and to join with him in pious sentences of congratulation which they utter with much feeling and solemnity.

It was delightful to witness the cordial affection with which they sympathized in this good man's distress, and the light of joy that gladdened on their countenance when they saw him from under the edge of the lancet, and heard him declare that his sufferings were diminished: yet these are the people whom we are accustomed to stigmatize as savage and untractable, without considering who or what maketh us to differ. The Turks are a noble and a high-spirited people, liberally gifted by nature; but untaught by science, and unsoftened by religion; their reasoning faculties are as little improved as their passions are uncontrouled.

They are what those unfortunate men would reduce us to be who would rob us of our Bible, the ground-work of all our privileges, the palladium of all our enjoyments, and the well-spring of all our hopes. The noble patient examined with equal anxiety every clot of blood that was taken from this eye, as he had done those that were taken from the other, and expressed himself much relieved, and his willingness to take any medicine that I should recommend, to lay aside his caook, or heavy Effendi cap, to keep his head lightly covered, to avoid the irritation of light which, in Jerusalem, is particularly severe, by reason of the white stony surface from which it is reflected; in short, no physician could desire a more promising patient. The whole business was closed with the eternal afterpiece of tobacco and coffee. I promised to repeat my visit in the evening, or next morning at the farthest, and as soon as possible withdrew; Omar Effendi and his whole party rising most respectfully as I got up, to wish me good morning, and to express their hopes of seeing me again in the evening.

This simple operation, which could easily have been finished in three minutes, what with explaining, examining, praying, and palavering, smoking tobacco, and drinking coffee, occupied me fully more than four hours. None of the Orientals know the value of time, or have any idea of despatch in business. If it can be readily done to-day, perhaps

it is done; but if it interfere any way with their coddling enjoyments, it is put off till to-morrow, and to-morrow, with the most perfect unconcern.

Taher Effendi el Schereeff, Mufti, Capo legge, or head of the law, accompanied me down stairs, and informed me that the festival, held in honor of Nebby Mousy, or the prophet Moses, was to take place next day, and kindly requested that I would accompany him to it; that a horse, and every other requisite would be ready for me, and that he should feel very happy if I would accept the invitation; that we should remain there all night, and return the following day: the nature of the festival was thus explained to me. The mosk of Nebby Mousy is built over the tomb of the prophet Moses, the legislator of the Hebrews, which the Mussulmans profess to know, and which they honor equally with the sepulchres of Abraham, Isaac, and Jacob, David, and the prophets. It is at the distance of seven hours from Jerusalem, on the road to Jericho, and is a noble and extensive building. Omar Effendi, the head of the mosque, goes there at stated periods, and makes a feast for the poor, gives them plenty to eat and drink, and having delivered a discourse to them, sends them away. Most of the principal Turks in Jerusalem accompany him.

I should certainly have been extremely happy to have availed myself of the kind invitation of Taher Effendi, but it would have occasioned me to be

absent one whole night from the Holy City, which was not at that time convenient. I was, therefore, under the necessity of declining the civility which he intended me; and having returned him many thanks for his politeness, left him in the court, and set off with the interpreter, very impatient at having been detained so long. Crowds of other patients were waiting to consult me as I passed through the court; but the day being far advanced, I desired them to wait till to-morrow. When we arrived at the street, which was no easy task, I found the servant of the Capo Verde waiting for me, with two fat sheep, which, he informed me, were a present from his master: I had formerly been in the habit of refusing these sort of fees; but was given to understand, that if I did so on the present occasion, it would be considered as a very unkind piece of behaviour towards my noble patient, and an intimation on my part that I undervalued all his civilities, an impression that I by no means wished to create; so giving the servant a couple of piastres, desired him to drive them to the convent, and deliver them into the hands of Lord Belmore's cook.

Compensation in money, for medical advice, is by no means the general custom in the Levant; unless the practitioner is settled in the country, when his charges are paid according to a previous agreement, stipulated between the parties, before the visit is

made. If no such agreement be entered into, the physician is likely to be but ill-requited for his toil. A regularly bred French surgeon, practising in the Levant, and highly competent for exercising his profession, informed me that he had frequently been offered five paras, which amount to about one penny of our money, for his visit and advice, and that too by people in comfortable circumstances; and if he did not choose to accept of it, must remain unrewarded. The interpreter is always paid by the person who calls the physician. If it be a surgical case requiring an operation, a regular bargain is made between the patient and practitioner. If the patient be satisfied with the terms proposed, so much for the operation, and so much for subsequent treatment, the money is paid down, and the surgeon takes up the knife, and performs the first part of the agreement. If, on the other hand, the patient be dissatisfied, which is generally the case in the first instance, he goes away, and after a little delay returns again, perhaps several times, and attempts to cheapen the terms of the agreement proposed. I have known several cases of this kind, and believe it to be the general custom. It is worth no gentleman's while to study the healing art in a country where he is obliged to practise it on such conditions. The coquette who will not purchase diamonds, may decorate in paste, and those who

refuse the just value, for truth, must submit to die by quackery and deceit.

In consequence of having been detained so long at the house of Omar Effendi, I missed the opportunity of accompanying the Earl and Countess of Belmore, in their visit to Abdel Karym, the governor of Jerusalem; so on my return to the convent I breakfasted, and immediately proceeded by myself to explore the ruins and remains of the Holy City.

There are two accounts of the ancient city of Jerusalem, which have come down to us with the sanction of high authority. The first is to be found in the third chapter of Nehemiah, who built the walls of the city after the return of the Jews from the Babylonish captivity. My attention was particularly directed to this account, by the Countess of Belmore, who visited the memorable spots in and about Jerusalem, with all the zeal and feeling of a pious Christian, taking the Holy Scriptures for her guide, while at the same time she availed herself of all the light that modern travellers have been able to collect for the illustration of this most interesting portion of sacred topography.

The other account is from the pen of the Jewish historian, Josephus, who had the misfortune to witness the sacking and utter destruction of his native city by the victorious arms of Titus Vespasian.

It is a tantalizing circumstance, however, for the traveller who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were 30 feet long, 15 feet broad, seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were with-

drawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles, and he who spake as man never spake has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries, became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under his own vine, and under his own fig-tree, with none to disturb, or to make him afraid. Jerusalem was the brightest of all the cities of the East, and fortified above all other towns; so strong that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David,

and looking up at the towers which the Jews had abandoned, "Surely, we have had God for our assistance in the war; for what could human hands or human machines do against these towers?" It is no other than God who has expelled the Jews from their fortifications. Their temple was the richest in the whole world; their religion was the purest; and their God was the Lord of Hosts. Never was there a people favored like this people; but they set at nought the counsel of their God; trusted in their walls, and walked after the imaginations of their own hearts; their city was given up to the spoiler; the glory departed from Israel, and the sceptre from Judah; the day of vengeance arrived; and the rebellious sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation or country to call their own; unamalgamated, persecuted, plundered, and reviled, like the ruins of a blighted tower, whose fragments remain to show the power that smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth to learn wisdom, and, in the midst of their prosperity, to recognize the hand from which their comforts flow!

It is impossible for the Christian traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens, or of Rome, or of any other city which the world ever saw. There is in all the

doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a breadth and a length that angels cannot fathom; their whole history is a history of miracles, the precepts of their sacred book are the most profound, and the best adapted to every situation in which man can be placed; they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity, and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah.

But we must turn to consider the Jerusalem that now is. In Egypt and Syria it is universally called Gouts or Koudes, which means holy, and is still a respectable good looking town; it is of an irregular shape, approaching nearest to that of a square; it is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country which is a compact lime-stone. It has six gates, one of which looks to the west and is called the gate of Yaffa or Bethlehem, because the road to these places passes through it; two look to the north; one is called the gate of Sham or Damascus; the other the gate of Herod; the fourth gate looks to the east, or the valley of Jehoshaphat, and is called St. Stephen's gate, because here the protomartyr was

stoned to death; it is close by the temple, or mosque of Omar, and leads to the gardens of Gethsemane and the Mount of Olives, Bethany, Jericho, and all the east of Jerusalem; the fourth gate leads into the temple or haram schereeff, which was formerly called the Church of the presentation, because the Virgin Mary is supposed to have entered by this gate, to present her son, our blessed Savior, in the temple. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the south towards Mount Zion; near to this there is another gate, which is small, not admitting either horses or carriages, of which last, however, there is none in Jerusalem, and from the wall resuming its former direction looks to the east, it is called the Dung-gate. The last is called Zion-gate, or the Gate of the Prophet David; it looks to the south, and is in that part of the wall which passes over Mount Zion, and runs between the brook Kedron or valley of Jehoshaphat on the east, and the deep ravine called the valley of the Son of Hinnom; on the west, leaving about two-thirds of Mount Zion on the south or outside of the walls, it is nearly opposite to the mosque which is built over the sepulchre of David. The longest wall is that which faces this, and is on the north side of the city, it runs between the valley of Gihon on the west, and the valley of Jehoshaphat on the east. I walked round the city on the outside of the wall in an hour and twenty mi-

nutes, and Lady Belmore rode round it, on her ass, in an hour and a quarter, and the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles and a half.

The population of the Holy City, is estimated at twenty thousand souls, five thousand of whom are Mussulmans, five thousand Christians, and ten thousand Jews. The Mussulmans reside chiefly round the haram schereeff or noble mosque, which occupies the site of Solomon's temple in the eastern quarter of the city. The Christians reside chiefly in the neighborhood of their own convents, which occupy the higher and western parts of the city. Those of the Roman Catholic persuasion, near the convent of St. Salvadore, which is in the north-west corner of the city, on the sloping edge of what is supposed to be Mount Gihon. Those of the Greek church, lower down to the south-east, on what probably formed part of the ancient Acra; near to which is the small and ruined convent of Saint John, of chivalrous celebrity, and which is at present occupied by Syrian Christians. To the south, and nearly on the summit of Mount Zion, stands the Armenian convent of Saint James. This is by far the most magnificent convent in Jerusalem and has a spacious garden attached to it enclosed by a high wall. The Armenian patriarch, a dignified venerable old man, resides in the convent, as does also the bishop, and a great number of the inferior

clergy. The apartments in this convent are small, but well furnished and extremely comfortable; all of them with sofas occupying three sides of the apartment and covered with rich Persian carpets. The usual dress of the Armenian clergy is dark blue; they even carry it so far as to wear pocket-handkerchiefs of the same color. The dresses in which the clergy officiate are the most sumptuous I ever saw, excepting some of the dignitaries in St. Peter's at Rome. Their church is also the richest and largest in Jerusalem, and, what is better, it is more numerously attended than any other of the Christian churches there.

Pilgrims of this persuasion come in great numbers from Constantinople, Armenia, Egypt, and all parts of the Levant, to keep the feast of Easter in Jerusalem, and to dip their shirt in the waters of the Jordan, which they carefully preserve for the last covering of their body, when prepared for the tomb. Their pilgrims are all lodged in the convent. Both clergy and laity keep Lent in the most rigid manner, and often to the prejudice of their health. I have frequently been consulted by the patriarch, the bishop, and others of their clergy, and respectable travellers and merchants, relative to their complaints, which seemed to originate from their defective and abstemious diet; and, on advising them for the good of their health, that they should relax a little their rigorous system of mortification, they

have uniformly replied, that their duty to God is greater than their duty to themselves, that a few days would end it, and they would on no account break the rules of the fast.

When Lent is over, some of the uncaged Asiatics indulge rather freely in the pleasures of the table, and the following day is generally one of groans and head-aches. I was requested to visit an Armenian merchant, who had just arrived from Damascus, and whose jovial spirit had rather outstript the progress of Lent. He had caught a cold on his journey, and when I visited him, was laboring under an inflammatory attack on the chest, with which he had been seized two or three days before, but which had been much exasperated by rejoicing in company with his friends on the expiration of that tedious period of mortification and self-denial. I desired that venesection should be performed immediately. He replied, that he believed he would be the better for it, and would have it done without delay, provided it was a lucky day for the operation. I assured him it was; but not relying on my word, he pulled an Armenian almanack out of his pocket, and referred to the table of lucky and unlucky days for letting blood, when, unfortunately for my advice, this proved to be of the latter description; on which he instantly declared, that he would sooner suffer any pain, however severe it might be, than run the risk of blood-letting on such a day;

but that to-morrow which was marked with a more kindly star, his blood should flow for the alleviation of his complaint, in any quantity that I might judge necessary; and no argument that I could employ was adequate to shake his resolution. He said he knew that the English set no value on such rules; but it would be better if they did, for it was God's men who established them: the statement was final. His almanack was his God and his physician, and the man was left to try the consequence of trusting to it.

The Armenians are a strong good-looking race of people, highly dignified in their deportment, civil and industrious. There are many of them settled in Jerusalem in comfortable circumstances. Their houses are well kept and well furnished. On visiting them the stranger is received with a warmth unusual even among the Greeks, and it is the more agreeable for being sincere. He is treated with coffee and a pipe of tobacco, a glass of liquor, cakes, biscuits, and different kinds of sweetmeats which are handed to him by the mistress of the family, her daughter, or servant; all being usually in attendance, although there should be only one guest to be served. They take the cup or glass from him when he has done with it, and kiss his hand as they receive it. They pour water on his hands for him to wash after he has done eating, and give him a towel to dry them, on re-

ceiving which, they again lay hold of the hand and kiss it, and then retire to their station with the servant near the door. Mother, daughter, and man-servant are all alike candidates to take the cup and kiss the hand, and, in point of etiquette, it matters not to which of them the guest delivers it. They seldom sit down in his presence, and never without much intreaty, even though the state of their health should be such as to render it improper for them to stand; afraid that by so doing they should be thought deficient in respect to their visiter. In judging of national manners, the great difficulty is to find an undisputed standard to which we may refer all points of difference; but I think I may safely say, that we manage these things much better in England, and that any system which would induce the Orientals to treat their females with more respect, and introduce them into public society, would go a great way towards converting them to Christianity and every good work, and till then they are likely to remain ignorant and uncultivated. The eye of the person whom we love, and whose approbation we are anxious to merit and possess, has more influence upon our conduct than a thousand precepts. The Armenian ladies have a sedate and pleasant manner, with much of the Madonna countenance; their eyes are generally dark and complexion florid, but rarely enriched with that soft intelligent expres-

sion which characterises the eye of the Greek or Jewish female.

The Jews reside chiefly on the edge of Mount Zion, and in the lower part of the city, which, in the language of Scripture, is called the daughter of Zion, near to the shambles, which are most dreadfully offensive: in passing them on a summer morning a person is almost afraid to draw his breath; the inhalation of the vapor produces such a deadening effect upon the whole system.

Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity some vile, indefensible plot, should be devised to their prejudice. In going to visit a respectable Jew in the holy city, it is a common thing to pass to his house over a ruined foreground and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you. The visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Chris-

tians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain or Portugal, when the females had rid themselves of the cruel domestic fetters of the East, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter.

It was the feast of the Passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem; it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I only visited one. The form of worship is the same as in this country, and I believe in every country which the Jews inhabit. The females have a separate part of the synagogue assigned to them, as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent, or regular in their attendance on public worship. The ladies generally make a point of going on the

Sunday, that is the Friday night or Saturday morning after they are married; and being thus introduced in their new capacity, once a year is considered as sufficient compliance, on their part, with the ancient injunction to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own.

The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above-mentioned: yet it was delightful to mix with them in their devotions, and to see performed before your eyes that ceremonial worship by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as a matter of little more than idle curiosity: but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence; this is the manner in which the God of heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God. This is the manner in which Moses and Elias, David and Solomon worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem, the

chosen and appointed city; and on the rock of Sion, God's holy hill, to sing a psalm of David in company with the outcast race of Judah, winds to ecstasy the heart. The vital history of the Christian faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of His ancient people shall join the song of Moses to the song of the Lamb, and, singing Hosannah to the son of David, confess His power to save.

I never see the fine venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for him that far transcends my feeling for a Greek or for a Roman, who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the sacred volume. I have a desire to converse with him, and to know the communings of a heart formed by the ancient word of inspiration, unanointed and unannealed by the consummating afflations of Christianity. I would rather pity than persecute him for refusing the gospel. The thunders of Sinai once rung in his ears, need we wonder that they have sunk deep into his heart? The rock must be struck before the water will gush out. The coal must be warmed before it can be fanned into a flame. The fort

must be taken by gradual approaches. Schæus must be abolished by little and little. They are a hard working and industrious people; the world has never been oppressed by their poor; the obstinacy with which they cling to their institutions shows the stuff that is in them. Plundered and expatriated for the long period of eighteen hundred years, they have earned their bread from under the feet of those to whom the writings of their fathers reveal the will of Heaven, and from which we derive the soundest rules of life, and the gladdening hopes of a future existence. One would say that the son of Judah was a gem, whom every Christian would be anxious to polish and refine, by how much it is more blessed to give than to receive. They have given to all; but, saving the buffettings of tyranny and adversity, what have they received from the world? The elements of Christianity are incorporated in their institutions: when they consider and know them they will see that the religion of Jesus is but the consummation of their own. Let us treat them like fellow creatures: we owe them every thing, and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands,

and maintaining their own opinions. They are fair and good looking; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered; they are the only females there who do so. Generally speaking, I think they are disposed to be rather of a plethoric habit; and the admirers of size and softness in the fair sex, will find as regularly well-built fatties, with double mouldings in the neck and chin, among the fair daughters of Jerusalem, as among the fairer daughters of England. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the caverned dames at Gornou in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They

take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day-star of Bethlehem arise in their hearts.

The Jews are the best ciceronis in Jerusalem, because they generally give the ancient names of places which the guides and interpreters belonging to the different convents do not. They are not forward in presenting themselves, and must generally be sought for.

The descent from Mount Zion to the bazar, in the lower part of the town, is steep, and considerable. The street is causewayed, with a row of houses on each hand. The bazars are covered on the top, and are but ill provided either with clothing or jewellery. Passing them on the road towards the

Porta Judiciale, all through the lower part of the town, the rout lies between two immense heaps of ruins that extend far and wide, in the very centre of the city. They look as if the houses had been burnt down many centuries ago. And if the Porta Judiciale is to be regarded as the remains of the Gate of Judgment destroyed by the Romans, I see no reason for denying the ruins here to have been coeval with it. The stones are all laid in heaps, and the wood seems entirely decomposed, which probably occasions the black and burnt hue of the stones, like the black flocculent powder that we have mentioned from the decomposed wood in the temple at Absambul. None of these ruins have ever been examined, though they rise to the height of twenty or thirty feet above your head, and if skilfully probed, might be found to contain things of the greatest interest. In this quarter was the palace of King Solomon, and the house of the forest of Lebanon. We should not expect to meet with any statues or carved images in Jerusalem. This is not the home of idolatry. Their worship had a higher aim. And simple as the idea may appear, it is the only country on earth where men kept animals, and stocks and stones in their proper place, and knew that it was a crime to exalt or fashion them into an image of their Invisible Creator, and fall down and worship them as gods. In the ruins of Jerusalem a higher feeling takes pos-

session of the mind than that which is occasioned by contemplating the works of art; and the discovery of the finest statues, so far from awakening pleasurable sensations in the mind of the Christian, would, like the ugly toad in Paradise, only mar the holy enjoyment, and destroy that hallowed and unbroken connexion which the heart wishes to maintain inviolate between Israel's city and Israel's God. In cities where the inhabitants knew no better than to worship the Almighty in the gross medium of material objects, the case is different: here the mind is pitched for relishing the works of art, and human invention. It is their celebrity that throws the mantle of inspiration over all the scene, and makes the amateur hunt and hurry after them with a phrenzied avidity. But the feeling is of a gross and inferior description. It is that of a child to his rattle, or his whistle, or his bread and butter, compared with the thrilling and rapturous sensations of a man of taste and genius towards the sublime passages of Holy Writ, that purify, refine, and exalt the mind, and bring the soul in contact with its God.

Between Mount Zion and the Porta Judiciale the distance is nearly half a mile, the whole of which is covered with heaps of ruins hitherto unexplored. This brings me near to the residence of my *friend* the Capo Verde, and to the pride and *glory* of the Turks, the Sakkarak or elegant *mosque*, which oc-

cupies the site of Solomon's Temple, in the north-east corner of the city.

My visits were frequent at the house of this worthy Turk. Every morning by sun-rise, the interpreter, Michael Cassr, a shrewd, strong-headed Christian, who, on the demise of the apothecary, whom he had served as a porter, set up for one himself, came to call me to go and smoke a pipe, and drink coffee with Omar Effendi. His wishes were generally complied with. In the evening, when dinner was scarcely over, the same hulky mammoth would send in the servant, or poke in his own turbaned head, to acquaint me that some person was waiting to see me, or that I was requested to visit some distressed person in the town. As soon as it was possible I complied with the request, and having despatched the urgent business, uniformly rendezvoused in the house of the Capo Verde, where we passed the evenings. The anxiety of this good man to render them agreeable was extreme. On my entrance he always rose to receive me, and set me down by his side, and requested that I would sit with my legs out or up as I found it most convenient. The servant always gave me the longest pipe, and watched to fill it again before it was smoked out. The first of the coffee, sherbet, lemonade, dates from Babylon, or sweetmeats from Damascus, were uniformly presented to me, and when he found that any of them pleased me

particularly, a box of it not unfrequently accompanied me home. The company was varied as much as possible, and a party of Santones, in the course of the evening, commonly entertained us with singing the music of the principal mosque in Damascus, which is all vocal, and extremely well executed. Ballads of different descriptions were also sung by two or three voices, detailing some of the adventures of Yousouff, and Leila, or Solomon, and the genii subject to his control, or similar tales of other great men famed in Eastern story.

The topics of conversation were frequently suggested by the subjects of the music or the song, which to me had more the air of fable than of truth. Their monotony was occasionally broken by the acute and witty remarks of Hassan of Lydda, who acted as the great man's fool, and who was one of his tenants. The Turks, though shrewd and sensible, are not an informed people. The golden age of Haroun Al Raschid has never revived under the Ottoman dynasty. I had many proofs of this in my intercourse with the Turks in Jerusalem. Both Omar Effendi and Taher Effendi were learned men in their acceptation of the phrase. The latter of whom knew nearly the whole of the Koran by memory, and was constantly repeating sentences from it. Yet they believed the most absurd traditions of Solomon, devils, and genii. One of them mentioned Archimedes, who burnt the Roman vessels at

Syracuse, under the name of Alexander the Little, and said that he was one of the greatest conquerors in the world, and stood next to Alexander the Great.

The governor of the holy city occasionally graced the party, and then the conversation took a wider range. News from Constantinople, from Aleppo, Bagdadt, Babylonia, Damascus, Acre, Egypt, Mecca, and places of inferior note, were severally detailed, according to the latest arrivals, for there were frequently persons from each of these quarters in company, and the sweetmeats which they brought along with them were always presented. Many of the travellers sojourned in the house of the Capo Verde. The politics of the great Emperor of the North were also discussed, and the progress of his vastly extended empire, which they seemed both to admire and to fear. France and England also had their share in the topics of the evening, and the martial spirit of the latter was highly extolled. They had heard of Waterloo, and its renowned commander; and the Cadi, who had a volume of French maps, but who did not know a word nor a letter of the language, once asked me to point him out the place where the battle was fought, after which he requested me to show him England, and made a mark on the place with his nail that he might know it again, and point it out to others. But it was on the achievements of our

naval commanders that they were the loudest and the most emphatic in their praise; and Sir Sidney Smith was always mentioned with a whistle, intimating that there was none like him. During the time that the Governor remained there was no music, unless he proposed it; and he was always received in a large low room off the court, where we remained for the evening. Our usual meetings were up stairs as at first.

The Turks are great talkers, and their constantly meeting at each other's houses, or in some common rendezvous, supplied the place of newspapers, and circulated the little tittle tattle of the district in a very agreeable manner. If it happened that a person in the course of the day had omitted a prayer, or had made a vow to perform an extra round of devotion, he would do it in the room during the evening, while others were conversing beside him, and that, too, without attracting any particular attention, although the greater part of the prayer was pronounced in a loud whisper, and "Allah houakbar," or "God most great," was vociferated in a full voice, before they bowed their heads to the ground as if to kiss it.

Their conversation, though grave and solemn, is at the same time accompanied with a good deal of cheerfulness, but nothing undignified or obstreperous, and I never heard them indelicate. I speak of the higher classes, and such as were them-

selves men of family and education. They are as fond of happy expressions and emphatic sentences as many of our own people are of puns and prettyisms; and in these the witty Hassan excelled all the party, though quite an uneducated clown, incapable of either reading or writing. There are many things, he used to say, that money cannot give us, and in which, even the kind aid of friendship is unavailing: "The heart must bear its own sorrow, and the body its own pain. No man by consenting to have his eyes put out could save the eyes of Omar Effendi. Every thing is from God, and without God we can do nothing. God is all in all; submit to God." This sentence is truly islamitic. It is also Christian in the highest degree; but the Christians make a different use of it, and neither knowing, nor pretending to know what is the will of God, till the deprecated calamity has arrived, strain every nerve to avert it, and persist in their efforts, while life and human ability remain leaving the result to God, and desiring to be thankful. But the Moslem, after a feeble endeavor, calls out, "Allah kareem, Allah houakbar, Allah biaraff," and, paralysed in prayer, or stupid apathy, neglects the exertions that might have saved him. A sentence of Scripture conveyed to them by the interpreter, who was equally ignorant of its origin with themselves, would frequently call forth all their praise, which was not diminished, although

they were afterwards informed that it was taken from the Christian book. They consider Jesus Christ to have been a very great person, and call him "Sidn 'Aisa," but will not allow that he was God as well as man. The subject however was never discussed, or even so much as broached for discussion, by either party. The presence of an interpreter is always an interruption, and the governing power is afraid of committing itself; but if it be allowable to deliver an opinion on such a subject, I should say that Taher Effendi, with a confidential person, would discuss many points of faith with perfect freedom and coolness.

When the company had remained as long as was agreeable, there was never any difficulty in getting rid of them. Omar Effendi rose from his seat, and called out, "fi harám," let me be private; and immediately every person sprung to his feet, wished him good night, and walked off, nowise offended at the dismissal. It was the custom of the country, it was civil, and the good man's wish. Myself and the interpreter were always requested to remain with him, generally for the purpose of consulting about his own health, or that of some of his wives. If of the latter, as soon as the company retired, the man-servant in attendance was ordered to send in Om Yousoff, or Joseph's mother, the old woman already mentioned, who was the nurse, confidant, and apothecary of the family, and so named from

the prevailing custom throughout the East, of the parents laying aside their own names, and adopting that of their child, and being very generally denominated thereby, whatever might have been their names before, as John's father, or John's mother; Jacob's father, or Jacob's mother, and so forth, according to the name of their son. As soon as the old dame appeared, she was desired to walk in the invalid wife, or wives; and, having retired for a little, returned with them at her back; two of them always came together, although only one was complaining, and were always wrapt up in their loose white robes, which covered them from head to foot, and which were held by the hand under the chin, so as completely to hide the face. This is the veil commonly worn in Palestine. At first, they came creeping in with a slow and hesitating step, and stood without the railing that separates the place of distinction from the place of attendance, till invited by their lord and master to approach, when they advanced within the railing, seemingly with increasing timidity, and took their seats on the lowest part of the couch in the humblest and softest manner, as if their pulse durst not beat, or their heart's blood circulate, for awe and fearful respect. What a horrible degradation! how different from merry England. It is like witnessing our divinities trampled in the dust to behold thus in low submission the beings whom we

are proud to honor and attend. Attention held them mute, till addressed from the corner, which, I am happy to add, was always done in the kindest and most feeling manner, at the same time betraying an embarrassment, indicating that their master had not been accustomed to talk with them in the presence of strangers, and that he shared not a little in their own confusion. Their replies were generally uttered in a low faint tone of voice, which being scarcely audible at the distance they had taken, they were desired to move farther up the couch, when they advanced, and planted themselves opposite to the interpreter, at a good speaking distance. Encouraged by this promotion, they moved their hands lower down on the veil, and proceeded to tell their complaints in more confident tones. When it was necessary to examine their pulse, they walked over, and shocked me by kneeling at my feet. Sometimes, however, they were anticipated, a liberty which usually occasioned a laugh; but which I never knew to give offence. Having surmounted the nervousness of the first introduction, the ladies felt pretty much at their ease, and joined in the conversation, during which, the tightness of the veil became relaxed, and the countenance coming into view, discovered less confusion than their manner seemed to indicate. But it was in the morning consultations when the female ranks were reinforced sometimes to triple, or qua-

druple the number of those in the evening, that both their aspect and eloquence shone most conspicuously. At the morning fi harám of Omar Effendi, I have frequently seen half a dozen of long-bearded Turks walk out, and as many white-robed dames walk in. The ceremony of entrance was always the same, and the veil was always held tight over the chin, till they began severally to make known their complaints, when it was gradually relaxed or entirely removed from the face, as it became necessary to examine the eyes, ears, neck, or head of the patient, to which neither husband nor wife ever offered the least objection; differing in this from the senseless dowdies of Egypt, many of whom, though almost blind from ophthalmia, would not, till after the greatest entreaty, suffer their eyes to be looked at. The veil once withdrawn, there was no particular anxiety to replace it; and the tongue once untied, there were no bounds to its motion. Each assisting the other to detail the symptoms of her malady, when all were patients, produced such a confusion, that both the interpreter and myself were often at a loss to know whose complaint we were hearing. I was surprized to hear many of them ascribe their complaints to fatigue, which, I was informed, arose from their employment in the kitchen. Omar Effendi keeps a sort of open table for the holy travellers of his religion from all parts of the country; and some-

times not fewer than 80 of the holy brotherhood dine in his house in a day, all the in-door preparations for which are managed by his ladies, and chiefly by those who, though still young women, were placed on the retired list of old wives. When the females of superior rank had withdrawn, they were succeeded by those of a lower order, servants or dependents of the family both in town and country, who walked in without veils, and for whom I prescribed on the outside of the railing, they not being considered as entitled to a seat in the place of distinction, which had been allotted to the wives and concubines.

It is a prevailing sentiment all over the Levant, that the Turkish ladies surpass the Greek in the envied possession of beauty; but it is certainly not correct, if I may be allowed to offer an opinion from the specimens of both who have fallen under my observation. The complexion of the former is generally a light auburn, with eyes of the same lovely hue. The cheeks are unusually florid, and the face rather round than long; but they are by no means gifted with that majestic and classical beauty which fascinates in the countenance of the Grecian female. If the apple of beauty is to be wrested from its immemorial possessors, the far-famed daughters of Achaia, or their worthy descendants in Attica, the Fanar, or on the Bosphorus,

it, must be adjudged incontestably to the fairer dames of this happy island.

I received frequent invitations to breakfast and dine with the Capo Verde, which I accepted occasionally. The party usually consisted of his brother, his cousin Taher Effendi, the interpreter, and myself. The dinner was always served on a low tray, and consisted of a number of dishes similar to those which I have mentioned in the dinner given us by Abougôsh. There was one knife and fork, and two spoons among us all; the former were for general use, but were rarely employed at all, and never when tearing could succeed. One of the latter commonly fell to my share; the other was wielded by the delicate hand of Taher Effendi, who seemed to have no great objections to the tactics of the European table; and though a strictly bilious Mussulman, I dare say would have borne the insult of a gold or silver fork to raise the morsel to his mouth, with perfect magnanimity. We never had any wine, or spirituous liquors of any kind; water was the only beverage. The hands were washed both before and after dinner: clean hands being as necessary there as clean knives and forks are here, they being used for the same purpose. I have called it dinner, because it was so to me; but it was their principal meal, or supper, and is the social repast to which they invite each

other, and is eaten about five o'clock in the afternoon.

As soon as the dinner was over, pipes and coffee were introduced; and we continued to smoke and talk till the visiters of the evening arrived, which was between seven and eight o'clock, or after eight, the hour of prayer, and then we continued to smoke and talk, and listen to the music for the rest of the evening.

The objects of my walks or rides during the day generally formed one of the topics of the after-dinner conversation. On one of these occasions, when sitting alone with Omar Effendi and the interpreter, he inquired particularly what had been my pursuits since he had seen me in the morning. It happened that I had been employed for the greater part of that day in walking about the Harám Schereeff, looking at the elegant mosque of the Sakhara, which both Christians and Mussulmans still call occasionally by the name of Solomon's temple. I had viewed it from the delightful station on the Mount of Olives, from the nearer approach of the governor's house, and had even ventured so far as to look in at several of the gates, all of which I mentioned to him, as well as my high admiration of its elegance and beauty. He inquired if I went in? I replied, "Oh, no!" To my great surprise, he immediately demanded why? I rejoined, that my guide informed me it was not

permitted, and had even hinted that I had ventured too far in approaching the gates so closely as I did. He smiled, and said there was no harm in all I had done, and demanded if I should like to see it. Perceiving there was game in his heart, as his countenance brightened and dilated, boding a disposition to grant me no common favor, I replied, with considerable fervor, that I should prize it above all things, that it would lay me under the greatest possible obligation. My ears were immediately charmed with the delightful assurance, "well then you shall see it." My thanks were unbounded for his promise, and my secrecy pledged till I should leave Jerusalem, when he left me at full liberty to declare to all the world where I had been.

No particular day was fixed for my introduction to the mosque, but I relied on the word of Omar Effendi, and the time that suited him would of course be convenient for me. Two or three days passed without any notice being taken of it, and I was becoming rather impatient for the consummation of my promised joy, not without some degree of apprehension, that in the unbounded liberality of his heart, Omar Effendi had led me to expect a gratification which his more deliberate prudence directed him to withhold. I determined however, to let him take his own time and way, and continued my attentions to him as before, which were always well received.

One morning on bidding him adieu for a little, he requested me and the interpreter to return again at noon, without mentioning why. We readily consented, and were punctual to our appointment. But after smoking tobacco, drinking coffee, and talking for an hour, we were allowed to retire without ever knowing the reason for which we had been invited; but were requested again in a pressing manner to return in the evening, which was complied with with equal readiness.

On entering the room in the twilight, we found the Capo Verde sitting alone, expecting our arrival. He rose to receive us in his usual hospitable manner, candles were immediately lighted, and we were treated with the common hospitable fare; the conversation went on as on former occasions. Before my pipe however was half smoked out, a servant walked in and delivered a message to Omar Effendi, which I did not distinctly hear; but his Excellence immediately turned to me, and inquired if it would be agreeable for me now to walk to the mosque? The appeal was no sooner made than answered in the affirmative with a burst of joy. He requested the interpreter to accompany me, that every thing might be thoroughly explained and understood; but no entreaties could prevail upon Michael Cassr to be of the party, although he had never been in the mosque in his life, and was very anxious to see it. However, as he was a resident in Jerusalem,

it behoved him to act with circumspection in accepting any favor at the hands of the rigid Osmanlees, which might afterwards subject him to the terrible accusation of having profaned, with his Christian presence, the sealed and hallowed mansion of their devotion, hitherto untrod by infidel feet or unpolluted by the gaze of a Nazarene. These motives he afterwards explained to me, observing that the present kindness and affability of their rulers would no doubt continue during the short period of my stay in the Holy City, but that when I was gone, little of it would remain behind; and that so far from sending for him three or four times a day, he probably would not see the Capo Verde once in six months. Conceiving that he had some solid reason for his refusal, which he could not with propriety disclose in presence of Omar Effendi, I did not urge him to accompany me; but laying aside my white burnous, which I had hitherto worn after the fashion of Cairo, put on a black abba of the Capo Verde which was brought me by as black a Hercules, of whom the interpreter remarked that there was only one person in Jerusalem, and that too a fellow-servant, who was piu diavolo che lui, more devil than he. Thus equipt, my sooty conductor laid hold of me by the left hand and out we sallied on the sacrilegious errand accompanied by another domestic.

Having cleared the premises of Omar Effendi,

we passed by the house of Taher Effendi, and went down towards the lower part of the town, where we turned to the left and gradually ascended the southern slope of Mount Moriah, passed the house of the cadi, and entered by the gate into the Haram Schereeff. This is the name which is given to the whole space enclosed about the mosque, and is interpreted to mean the grand or noble retirement for devotion. Proceeding forward a few yards, we ascended a flight of steps, and got upon the stoa sakhara, an elevated platform floored with marble, all round the mosque, from the door of which we were now distant but a few paces. On our arrival at the door, a gentle knock brought up the sacristan, who, apprized of our arrival, was waiting within to receive us. He demanded rather sternly, who we were, and was answered by my black conductor in tones not less consequential than his own. The door immediately edged up to prevent as much as possible the light from shining out, and we squeezed ourselves in with a light and noiseless step, although there was no person near who could be alarmed by the loudest sound of our bare feet upon the marble floor. The door was no sooner shut than the sacristan, taking a couple of candles in his hand, showed us all over the interior of this building, pointing, in the pride of his heart, to the elegant marble walls, the beautifully gilded ceiling, the well at which the true worshippers drink and

wash, with which we also blessed our palates and moistened our beards, the paltry reading-desk with the ancient Koran, the handsome columns, and the green stone, with the wonderful nails. As soon as we had completed this circuit, pulling a key from his girdle, he unlocked the door of the railing which separates the outer from the inner part of the mosque, which, with an elevation of two or three steps, led us into the sacred recess; where he pointed out the patches of mosaic in the floor, the round flat stone which the Prophet carried on his arm in battle, directed us to introduce our hand through the hole in the wooden box to feel the print of the Prophet's foot, and through the posts of the wooden rail to feel as well as to see the marks of the angel Gabriel's fingers, into which I carefully put my own, in the sacred stone that occupies the centre of the mosque, and from which it derives the name of Sakhara, or locked-up, and over which is suspended a fine cloth of green and red satin; but which was so covered with dust, that, but for the information of my guide, I should not have been able to tell the composing colors; and finally he pointed to the door that leads into the small cavern below, of which he had not the key. I looked up to the interior of the dome; but there being few lamps burning, the light was not sufficient to show me any of its beauty, farther than a general glance. The columns and curiosities were

counted over again and again, the arches were specially examined and enumerated, to be sure that I had not missed nor forgotten any of them. Writing would have been an ungracious behaviour, calculated to excite a thousand suspicions, that next day would have gone to swell the general current of the city gossip to the prejudice both of myself and my friend. Having examined the adytum, we once more touched the footstep of the Prophet, and the finger prints of the angel Gabriel, and descended the steps over which the door was immediately secured. We viewed a second time the interior of the building, drank of the well, counted the remaining nails in the green stone, as well as the empty holes; then having put a dollar into the hands of the sacristan, which he grasped very hard with his fist while he obstinately refused it with his tongue, we hied us out at the gate of Paradise, bab el Jenné, and, having made the exterior circuit of the mosque, we passed by the judgment-seat of Solomon, and descended from the stoa sakhara by another flight of steps into the outer field of this elegant enclosure. Here we put on our shoes, and turning to the left, walked through the trees, that were but thinly scattered, in the smooth grassy turf to a house that adjoins the wall of the enclosure, which in this place is also the wall of the city, and which is said to contain the throne of king Solomon. Here there was no admittance, and from *this* we

proceeded to a stair which led up to the top of the wall, and sat down upon the stone on which Mahomet is to sit at the day of Judgment, to judge the reimbodied spirits assembled beneath him in the valley of Jehoshaphat. Descending from this seat of tremendous anticipation, which, if Mahomet were made of flesh and blood, would be as trying to him as his countenance would be alarming to the reimbodied spirits, we walked along the front of El Aksa, the other mosque, which occupies the side, as the Sakhara does the centre, of the enclosure, and arrived at another fountain where we again washed our beards and tasted the water. We had scarcely advanced half a dozen of steps from the cooling wave, when a voice from the window of the cadi's house, as it appeared to me, called out, who goes there? Had I been alone, and so challenged, I should have been puzzled for an answer, for my tongue would instantly have betrayed me, had I been inclined to counterfeit; but my sable attendant replied, in a tone of surly and fearless confidence, "Men, and bed-mn-d to you; what's your business?" The call was from some of the santones of the mosque, of which Omar Effendi is the head, and hearing the well known voice of his myrmidon, the challenger slunk into his cell, and we continued our walk, without farther interruption, round to the house of the governor, where, having made the circuit of the Harám Schereeff, we retraced our steps,

passed out by the gate at which we entered, and regained the house of Omar Effendi. Here I laid aside the black abba, resumed my white burnous, and walked into the room as gravely as if nothing had happened. The noble Turk, participating in my joy, received me with a smiling countenance, sat me down by his side, and enquired if I had seen the Sakhara? I rejoined in the affirmative, and perceiving that the cause of my absence was no secret to those who were now assembled around him, I expressed my high admiration of its beauty, and my sincere thanks to him for having permitted me the envied gratification of seeing what had been refused to the whole Christian world, during the long period of its appropriation to the religion of the Prophet, with the exception of De Hayes, the Ambassador of Lewis the thirteenth, who did not avail himself of the permission.

He next proceeded to examine me in detail on the different places that I had seen, and when his queries were exhausted, I begged of him to explain to me certain terms used by my guide, which I did not fully comprehend, and afterwards to explain to me the interior of the dome. He regretted that the want of light had prevented me from seeing it, and was proceeding to supply the defect by a verbal description, when his brother who was sitting on the other side of the divan, called out why don't you go in during the day? The question elec-

trified me with joy; but considering it perhaps as a little rash, I looked at the Capo Verde before making any reply, when he speedily removed all doubt respecting his brother's prudence, by converting the query into the imperative sanction of yes, go in during the day; which was no sooner said than cordially accepted, and his brother and cousin, each moving his two fore-fingers in a parallel direction, said Sava, Sava, we shall go in together as a token of friendship and respect. Several other Turks did the same, for in these countries the friendship of the principal person always ensures the officious and often troublesome attention of his inferiors and dependants.

Next day, having previously provided myself with a pencil, which a friend was kind enough to lend me, I returned at noon to the house of the Capo Verde, which was the time and place fixed for our rendezvous, and immediately in company with four well dressed, long bearded Turks repaired to the Harám Schereeff, which we entered by the same gate as I had done the evening before.

This sacred enclosure is the sunny spot of moslem devotion. There is no sod like that which covers the ample area of its contents, and no mosque at all comparable to the Sakhara. Here the god of day pours his choicest rays in a flood of light that streaming all round upon the marble pavement, mingles its softened tints in the verdant turf and leaves nothing to compare with, or desire be-

yond. It seems as if the glory of the temple still dwelt upon the mosque, and the glory of Solomon still covered the site of his temple. On the same spot and under the same sun the memory conjures up a thousand delightful remembrances, and contemplates in review the glorious house, the dedication and prayer of the wisest of kings, spreading forth his hands in the midst of his people; the fire descending upon the burnt offering and the sacrifice, and the glory of the Lord filling the house with the people bowing down with their faces to the pavement, and worshipping and praising the Lord for he is good, for his mercy endureth for ever. The spectator forgets that it is a house of foreign devotion, and feels as if in the radiant opalescence of its light, an inviting ray was sent forth to the heart of every returning Israelite to this ancient centre of prayer. There is no reflected light like the light from the Sakhara; like the glorious sun itself it stands alone in the world, and there is but one spot on earth, where all things typical were done away, that sinks a deeper interest into the heart of the Christian.

The dimensions of this noble enclosure, as furnished me by the cousin of Omar Effendi, are in length six hundred and sixty peeks of Constantinople, that is about one thousand four hundred and eighty-nine feet, measuring from the arch of prayer in El Aksa to the bab el Salâm, or gate of peace,

which is the name of the gate on the opposite end. In breadth it is four hundred and forty peeks, or nine hundred and ninety-five feet, measuring from Allah dien to the gate Beseri on the west.

This spacious square is enclosed on the east and on the south by the wall of the city; through which there is only one gate and that leads into El-Aksa on the south. There were formerly two gates on the east side, and the gate of Tobet bab el-Tobé both of which are now built up. The other two sides of the square are in the town. The west side is enclosed by a line of Turkish houses, and is entered by five gates; the north side is enclosed partly by a wall, and partly by Turkish houses, and is entered by three gates. Having passed in by either of these gates, the visiter enters what may be called the outer court of the Harám Schereeff, which is a fine smooth level space all round the Stoa Sakhara, falling with a gentle slope towards the east, and covered with a thick sward of grass with orange, olive, cypress, and other trees scattered over it in different places, but no where forming a thicket.

In the sacred retirement of this charming spot, the followers of the prophet delight to sauntet or repose, as in the elysium of their devotion, and arrayed in the gorgeous costume of the East, add much to the beauty, the interest, and solemnness of the scene which they seem loath to quit either in going to or coming from the house of

prayer. In the midst of this court, but nearer to the west and south sides, there is an elevated platform, which is about four hundred and fifty feet square, and is called Stoa Sakhara; some parts of it are higher than others, as the ground on which it is erected is more or less elevated, but it may be said to average about twelve or fourteen feet above the level of the grassy court. It is accessible on all sides by a number of spacious stairs that appear to have answered originally to exterior gates of entrance into the Harám Schereeff. There are three on the west side, two on the north, one on the east side, and two on the south; that on the east fronts the obstructed golden gate, it is more worn than any of the rest and much in want of repair: these stairs are all surmounted at the top with lofty arches; some of them have four arches, so that one stair leads to four entrances into the Stoa Sakhara, and has a most magnificent and triumphal appearance.

The platform, or Stoa Sakhara, is paved with fine polished marble, chiefly white, with a shade of blue, some of the stones look very old, are curiously wrought and carved, and have evidently belonged to a former building. There are no trees on the Stoa Sakhara, but tufts of grass in many places, from the careless manner in which it is kept, and which afford great relief to the eye from the intense glare of light and heat, reflected from the

marble pavement. Round the edge of the Stoa Sakhara, there are numbers of small houses; five of which on the north side are occupied by santones or religious ascetics; one on the south is for the doctors of the law to hold their consultations in; one on the west for containing the oil for painting the brick and tile for the repair of the Sakhara; the rest are places of private prayer for the different sects of Mussulmans or believers; which is the meaning of the word.

But the great beauty of the platform as well as of the whole enclosure is the Sakhara itself, which is nearly in the middle of the platform, and but a little removed from the south side: it is a regular octagon of about sixty feet a side, and is entered by four spacious doors. Bab el Garbi on the west; bab el Shergy, or bab Nebbe Daoud, or gate of the prophet David, on the east; bab el Kabla, or gate towards which the Mussulman turns his face in prayer, on the south; and bab el Jenné or gate of the garden on the north. Each of these doors is adorned with a porch, which projects from the line of the building and rises considerably up on the wall. The lower story of the Sakhara is faced with marble, the blocks of which are of different sizes, and many of them evidently resting on the side or narrowest surface. They look much older on a close inspection than they do when viewed from a distance, and their disintegration indicates a much

greater age than the stones of the houses, said to have been built in the time of the mother of Constantine the Great; and probably both they and the aged stones in the flooring on the Stoa Sakhara, formed part of the splendid temple that was destroyed by the Romans. Each side of the Sakhara is pannelled; the centre stone of one pannel is square, of another it is octagonal, and thus they alternate all round; the sides of each pannel run down the angles of the building like a plain pilaster, and give the appearance as if the whole side of the edifice was set in a frame. The marble is white with a considerable tinge of blue, and square pieces of blue marble are introduced in different places, so as to give the whole a pleasing effect; there are no windows in the marble part or lower story of the building. The upper story of this elegant building is faced with small tiles, of about eight or nine inches square, they are painted of different colors white, yellow, green, and blue, but blue prevails throughout. They are covered with sentences from the Koran, though of this last I could not be certain on account of the height, and my imperfect knowledge of the character; there are seven well-proportioned windows on each side, except where the porch rises high, and then there are only six, one of which is generally built up, so that only five are effective; the whole is extremely light and beautiful, and from the mixture

of the soft colors above and the pannelled and blue and white tinge of the marble below, the eye is more delighted with beholding it than any building I ever saw.

The admiration excited by the appearance of the exterior was not diminished by a view of the interior. The arrangements of which are so managed as to preserve throughout the octagonal form agreeable to the ground plan of the building. The inside of the wall is white, without any ornament, and I confess I am one who think ornaments misplaced in a house of prayer, or any thing to distract the mind when it comes there to hold converse with its God. The floor is of gray marble, and was then much covered with dust from some repairs that were executing on the dome.

A little within the door of the bab el Jenné, or west door, there is a flat polished slab of green marble, which forms part of the floor. It is about fourteen inches square, and was originally pierced by eighteen nails, which would have kept their place, but for the amazing chronometrical virtues with which they were endowed. For such is their magical temper, that they either hold or quit, according to the times, and on the winding up of each great and cardinal event, a nail has regularly been removed to mark its completion; and so many of these signal periods have already rolled by, each clenched by an accompanying nail, that now only three and a

half remain, fourteen and a half having been displaced in a supernatural manner. I was anxious to learn what great event had drawn the first nail, the second, the third, and so onward in succession; whether they had taken their departure one at a time, or if they had fled in divided portions, as seems to be the fashion now, or whether the sly disappearance of half a nail marked the silent course of time in the accomplishment of half an event, as that of a whole nail indicated the consummation of one whole event. But on all these important points I could learn nothing, neither could any one inform me when the last half nail took its flight, nor when the other half was expected to follow. It is an equally recondite matter, known only to the wise in wonders, how the nails got into the stone, as how they get out of it. Thus much, however, the hierophants vouched safe to communicate, that when all the nails had made their escape, that all the events contained in the great map of time will then have been unfolded, and that there will then be an end of the world, or nothing but a dull monotonous succession till the final consummation of all things. My conductor also gravely informed me, that underneath this stone Solomon, the son of David, lies buried. All of which solemn nonsense it was proper for me to hear without appearing to doubt either the information, or the source from which it came.

The well at the inside of the bab el Garbé, the reading desk, and the ancient copy of the Koran, have been already mentioned, to which I may add the awkward narrow wooden staircase that leads to the top of the building, and these comprise all the objects worthy of notice that occur between the wall and the first row of columns within the Sakhara.

There are twenty-four columns in the first row, placed parallel with the eight sides of the building, three opposite to each side, so as still to preserve the octagonal form. They are all of the same kind of marble, but rather of a darker hue than that on the exterior of the building. Eight of them are large square plain columns, of no order of architecture, and all placed opposite to the eight entering angles of the edifice, and are indented on the inner side, so that they furnish an acute termination to the octagonal lines within. Between every two of the square columns there are two round columns, well proportioned and resting on a base. They are from eighteen to twenty feet high, with a sort of Corinthian capital. I did not remark that it was gilt, which, had it been the case, I think I must have done, having specially noted that the leaf is raised, and turned over; but that I did not consider it the true leaf of the Corinthian capital. A large square plinth of marble extends from the top of the one column to the other, and above it there is con-

structed a number of arches all round. The abutments of two separate arches rest upon the plinths above the capital of each column, so that there are three arches opposed to each side of the building, making twenty-four in the row of columns. The arches are slightly pointed, and support the inner end of the roof, or ceiling, which is of wood plastered, and ornamented in compartments of the octagonal form, and highly gilt; the outer end of the roof rests upon the walls of the building. The intercolumnial space is vacant. Not so in the inner circle of columns, to which we now proceed. They are about two paces from the outer row, and are only sixteen in number. There are four large square columns, one opposed to each alternate angle of the building, and three small round columns between each of them. Their base rests upon an elevation of the floor, and they are capitalled and surmounted with arches, the same as in the outer row: this inner row of columns supports the dome. The intercolumnial space is occupied by a high iron railing, so that all entrance to the holy stone, or centre of the mosque, is completely shut up, except by one door, which is open only at certain hours for the purposes of devotion.

This central compartment is elevated about three feet above the outer floor, and the ascent to it is by a flight of four steps. On entering it along with the Turks, we found there several rather shabbily dressed

ill looking people engaged in their devotions. One of them was a female, of a mean rustic appearance, and so extremely stupid that she was praying with her face to the west, which so provoked one of my conductors, that he went up and roused her from her knees, and having given her a hearty scolding, turned her round, and made her pray with her face to the south, which she very obediently did without any demur. Within this row of columns the floor is also paved with marble, and the blue and white columns are so mixt, as in some places to form a sort of mosaic. Proceeding on to the right we came to a round flat stone of polished marble, which is raised high, and attached to the side of one of the square columns. This stone, I was informed, the prophet carried on his arm in battle. It is a ponderous and a very unlikely shield. It is broken through the middle, probably from a blow aimed at its master by an infidel hand. Opposite to this, and on the end of the holy stone, which I am about to describe, there is a high square wooden box, with an opening on one side of it large enough to admit the hand to feel the print of Mahomet's foot, which he left there either when he prayed, or when he flew up to heaven. I put in my hand and touched it to stroke my face and beard, as I saw the Mussulmans do. It is so completely covered that it cannot be seen.

But that to which this temple owes both its name

and existence, is a large irregular oblong mass of stone that occupies the centre of the Mosque. It is a mass of compact limestone, the same as that of the rock on which the city stands, and of the other mountains about Jerusalem, and if I had not been told that it is a separate stone, I should have imagined it a part of the native rock that had been left unremoved, when the other parts were levelled down for the foundation of the building. It rises highest towards the south-west corner, and falls abruptly at the end where are the prints of the prophet's foot. It is irregular on the upper surface, the same as when it was broken from the quarry. It is enclosed all round with a wooden railing, about four feet high, and which in every place is nearly in contact with the stone. I have already mentioned that there is a large cover of various colored satin suspended above it, and nothing can be held in greater veneration than the Hadjr el Sakhara, or the locked up stone. Under it there is an apartment dug in the solid rock, which is entered by a stair that opens to the south-east. But into this excavation I never was admitted, although I was four times in the Mosque, and went there twice with the express assurance that I should be shown into it. However, when I arrived the key was always wanting, and when the keeper of it was sought for, he never could be found. They assured me, however, that it was very small, and

that it contained nothing but robes, and Ali Bey, who having professed himself a Mussulman, visited this excavation, says, that it is an irregular square of about eighteen feet in circumference, and eight feet high in the middle; and that in the bottom it contains two marble tablets, one of which is called the place of David, the other the place of Solomon; and two niches, the one of which is called the place of Abraham, the other the place of Gabriel; and, lastly, a stone table, Makam el Hodar, which is rendered by him the place of Elias; but the name Hodar was always translated to me St. George, as Maharab el Hodar, the Arch of St. George; and though the Mussulmans frequently confound the two, yet, I believe, they never give Elias the name of Hodar.

However, this stone has other weighty pretensions to the veneration of the Mahometans than the print of the angel Gabriels's fingers or the prophet's foot; for like the Palladium of ancient Troy, it fell from heaven, and lighted on this very spot, at the time that prophecy commenced in Jerusalem. Here the ancient prophets sat, and prophesied, and prayed, and as long as the spirit of vaticination continued to visit the holy men in the holy city, the stone remained quiet for their accommodation; but when prophecy ceased, and the persecuted seers girt up their loins and fled, the stone, out of sympathy, wished to accompany them; but the angel Gabriel

interposed his friendly aid, and, grasping the stone with a mighty hand, arrested its flight, and nailed it to its rocky bed till the arrival of Mahomet, who horsed on the lightnings' wing, flew thither from Mecca, joined the society of 70,000 ministering angels, and, having offered up his devotions to the throne of God, fixt the stone immoveably in this holy spot, around which the Kalif Omar erected the present elegant structure.

Having satisfied ourselves with the interior, and lower part of the Mosque, we ascended the narrow and comfortless wooden stair to the top of it, and in our ascent, had a full view of the immense wooden beams that compose the ceiling. The roof of the Mosque is covered with lead from the wall to the dome. It slopes gently, so that we walked along it with ease. The walls rise above it about, seven feet, so that no part of the roof is visible from the ground below. The wall of the dome is round, and the sides of the perpendicular part of it are faced up with blue, green, white and yellow painted tiles, the same as the upper part of the building. Blue is the prevailing color. It is divided into alternate compartments of close, and reticulated work; and is covered in the top with lead, the same as the roof of the building. It was then undergoing repair. The workmen were taking out the old bricks, which were much decayed, and introducing new ones, which were painted after a

different pattern; but all of us thought that the old work was better, and the patterns handsomer than the new. The scaffolding erected for these repairs so obstructed the admission of light into the interior of the dome, that I never had a satisfactory view of it. From what I saw, it exhibited a faint, but elegant display of various colors, and I was informed that it was excessively brilliant, and was ornamented with different kinds of precious stones. The height of the dome is about ninety feet, and the diameter about forty feet. From the roof of the mosque there is a delightful view of the city and scenery about Jerusalem, in the contemplation of which we remained about an hour.

Leaving the Sakhara, we proceeded to the Mosque el Aksa, the name given to the other house of devotion, contained within this sacred enclosure; and though a very fine, and elegant Mosque in the interior, is greatly inferior to it, both in beauty and sanctity. It is also called the Mosque of the Women, because it contains a separate place, assigned them for prayer, and Djamai Omar, or Mosque of the Kalif Omar, who used to pray in it. The place in which he performed his devotions is still exhibited. This was anciently a church, and in the Christian days of the Holy City, was called the Church of the Presentation, meaning thereby, of the infant Jesus; or of the purification, meaning thereby, of the Virgin Mary. A narrow

aisle on the right, off the body of the church, is shown as the place where she presented her son in the temple. The mosque is in the form of a long square, and would answer very well for a Christian church at present, were it not for the superabundance of columns in the interior, which assimilate it more to an Egyptian temple.

The Mosque el Aksa, lies to the south of the Sakhara, and close to the southern wall of the enclosure, which is also the wall of the city. It is nearly opposite to the Kob el Kebla, which is by far the finest door of the Sakhara. Between the two there is a beautiful fountain called the orange fountain, from a clump of orange trees which grow near it. It has seven arches in front, which are slightly pointed; and three square abutments, which support the front of the building, look like so many square columns. These arches cover a piazza, which affords an agreeable walk all along the front of the building. The door of entrance is in the centre, and opens into the middle aisle of the mosque, which is remarkably clean, and spacious, and covered with mats. The ceiling is flat, and supported by three rows of columns on each hand. The two middle rows are round, the others are square, and all are surmounted by arches, as in the Sakhara, and coarsely finished. Elegance is not the boast of this house of Moslem devotion. Three large lamps suspended from the ceiling, with

three burners in each, served to light it up during the night. The apartment for the females is enclosed on the left. At the farther end of the aisle, fronting the door, there is a large pulpit, which is highly ornamented with pieces of variegated marble, as if it had formed part of a Christian altar, and adorned with two marble columns on each side, and arched over the top like an arcade. Standing immediately in front of this, we are directly under the Kob el Aksa, or dome of El Aksa, which is supported by four large columns, surmounted by arches, as in the Sakhara. The dome is painted of different colors, and lighted by windows in the side. The glass in these windows is also painted blue, yellow, red, and green. The light admitted through such a medium is softened and delightful, and calculated to inspire sentiments suited to a place of worship. To the right, near the pulpit, there is a small place enclosed with a wooden rail, and covered with green cushions for the Cadi. Near to this there is a separate place for the singers. Up a narrow stone stair I was shown a small room appropriated for the devotions of the sultan; but the state of disrepair in which it then was, shews that the sublime potentate, or his representative, seldom visits this place of prayer. On the left, in a direct line from the pulpit, there is a long uncomfortable vault, in which the Kalif Omar used to pray. Between this and the apartment built off for the females, in a recess

formed by building up the space between two of the columns, there is a niche in the wall, at which the Mussulmans pray, called the door of mercy. We have now completed the examination of the interior of the Mosque El Aksa, and here my guide kneeling down, performed his devotions, having requested me to stand beside him till he had done, when we immediately sallied out of the mosque, and entered into some of the contiguous small houses, where the workmen were engaged in mixing the lime, and preparing the plaster for the repair of the Sakhara. Though I was escorted by some of the principal Turks of the Holy City, yet I easily perceived their anxiety that I should be as little observed as possible; and although some of the Moslems, whom I met, condescended to salute me in a friendly manner, yet others looked perfectly savage, and one of them even remonstrated with the chamberlain of Omar Effendi for bringing me there.

Here I would beg leave to remark, that if this mosque, El Aksa, be built on the site of Solomon's temple, the Sakhara cannot occupy the site of the Holy of Holies; for the two are at a greater distance from each other than the whole length of Solomon's temple, which was only ninety feet. The door of mercy probably occupies the place of the mercy seat, and the two large granite columns were probably exhibited in the days of its Romanism,

as the successors of the two brazen pillars, Jachin and Boaz, that ornamented the porch of the temple of Solomon.

From El Aksa, we proceeded to the south-east corner of the enclosure, where the keeper having unlocked the door, we descended a flight of steps and came into a small square chamber, which is called the grotto of Sidn Aisa or grotto of the Lord Jesus. It contains the Sereer Sidn Aisa, the bed or tomb of the Lord Jesus, which is in the form of a sarcophagus, with a small round pillar erected on each angle, supporting a canopy above. The pillars are jagged or fretted both at top and bottom, and plain and polished in the middle. The bed or sarcophagus is of the common compact limestone of the country. It could never have been a bath, for it is not capacious enough to hold an adequate depth of water, and it is cut and formed exactly in the same manner as the excavations for the reception of the bodies in what are called the tombs of the kings of Juda. The columns are of variegated marble, and are apparently of Roman workmanship, and seem to have been erected with the view of supporting a curtain to be drawn or withdrawn according as the object which it covered was to be seen or concealed. Why is this square chamber called the grotto of the Lord Jesus? and why is this stone trough, called the bed of the Lord Jesus? These queries shall afterwards be con-

sidered. In the same chamber there were three other stone troughs of a similar description, but without any columns, which were severally denominated the beds of Mary, of John, and of Zaccharias; the mother, the forerunner, and the father of the forerunner of our Lord Jesus Christ; the three persons most particularly indicated in the New Testament, as connected with the appearance of the Messiah. And, when we consider that Jerusalem, in the early ages of Christianity, was entirely a Christian city, perhaps we do not go too far in stating that this grotto and these stone troughs were once exhibited by the religious hierophants, as the Holy Sepulchre, and the others as the tombs of the different individuals whose names they bear. When the Saracens captured the city, they took the Christian church of the purification, the grotto of Sidn Aisa, retained the tombs that they found within, and called them by the names which the Christians had given them, as the Turks still continue to do.

From the grotto of Sidn Aisa, we descended another flight of steps, and came into what is called the Berca Solymon, or a subterranean colonnade, raised to support the lower edge of the enclosure called Harám Schereeff and a small superincumbent building, appropriated for the devotion of the sect Hambali. The tops of the columns are surmounted by arches, the same as those in the Sakhara and El Aksa. The columns are about four feet and a

half square, and consist of three stones each; each stone is about five feet long, and is bevelled at the ends and at the corners, so that the joinings form a small niche, like revealed rustic. The stones have been remarkably well cut, but they are much more disintegrated than they are likely to have been, in the station that they at present occupy, during the period of eleven hundred years; and have a much older appearance than the arches which they support. The style of cutting and joining the stones, that we see in these columns, is quite different from any other architecture in Jerusalem, and from any thing that I have ever seen, except in the foundation stones, in the temple or castle at Balbec. The Turks ascribe the erection of these columns to Solomon, the son of David. We are informed that the inner court of Solomon's temple was built of three rows of hewn stone, and a row of cedar beams; and the order from Cyrus for rebuilding the temple, mentions three rows of great stones, and a row of new timber. It is not improbable that these columns are constructed of the stones above mentioned; the workmanship in my opinion is decidedly Jewish.

Some of the arches appear to have been giving way, and are built up by a solid wall passing between the two columns. The different arches are characterised by different names. One is called the arch of Aaron, the brother of Moses; another

is called the arch of the Apostles; and a third, is called the arch of St. George. There was a small and apparently accidental opening, as if the earth had dropt through from the harám or outer court of the enclosure. This they called the private entrance of Solomon the son of David. And between the first row of columns and the wall on the right, whence I entered the colonnade, they showed me a large slab that covers a stone chest, in which Solomon had shut up the devil, because he had neglected his orders to bring him his favorite queen Belgeess, at a time when he was very impatient to see her. I have told the tale as it was told to me, and as it is believed by every Mussulman in Jerusalem. The Koran sets forth, that sundry devils were under the command of Solomon, to dive to get him pearls, and do him other works besides. The whole of this subterraneous colonnade is called Habsul, or the hidden; and, when we compare the accumulation of rubbish in other parts of the town with the depth of the rubbish in the Harám Schereeff, I think there is little doubt that the columns once were above ground. They rest upon rock or large coarse stones regularly laid. The Turks informed me that there are three thousand such columns under El Aksa. I saw the stair that leads down to them, but we did not enter, the key could not be found, as was the case when we wanted to enter the grotto under the Sakhara.

Leaving the colonnade, we ascended the steps, passed through the grotto of Sidn Aisa, regained the open air, and proceeded along the side of the eastern wall of the Harám Schereeff to the house which contains the *Coursi* Solymon, or throne of Solomon; but still there was no key, and in looking at the window, I merely saw the five brass knobs that adorned the arms and top of the chair, looking through the curtain of green cloth with which it was covered. As we passed along to it from the subterraneous colonnade above mentioned, we saw, in two places where the ground had been turned up, several fragments of marble columns, and wherever the sward was broken, the ground below exhibited a conglomeration of rubbish of former buildings that had anciently adorned this sacred enclosure, now levelled and smoothed over for its present use.

There are four sects among the Mussulmans who are accounted orthodox. The first, and at present the most respected, is that of the Hanifites, so named from Father Hanifah, its founder, who was born at Coufah, on the Euphrates, in the eightieth of the Hedjra, and died in prison at Bagdadt in the seventieth year of his age. The Turks and Tartars, the sultans, kings, and judges are of this sect. The last mentioned hold public discussion, deliver public orations, and are called the followers of reason. If a person be liable to any sudden discharge

of blood, and it should surprise him in the time of his devotions, by the laws of the sect, he must not wait to finish them, but must immediately retire and wash; and when the hemorrhage is stopt, may return and conclude his prayers. If, however, he change his sect, which he may do to that of Shafei, he may continue his devotions notwithstanding the presence of his infirmity. Military or naval commanders are never of this sect. The elegant mosque of the Sakhara belongs to it, and is exclusively their appropriate place of prayer, though those of other sects occasionally frequent it.

The second orthodox sect of Mussulmans is that of Malek, who was born in Medina about the ninetieth year of the Hedjra, and died there in the one hundred and seventy-eighth year of the same epoch. He is chiefly followed in Egypt, Barbary, and other parts of Africa. They have a place of prayer in the south-west corner of the Harám Schereeff.

The third orthodox sect is that of Shafei, who was born at Gaza, or Askelon, in the one hundred and fiftieth year of the Hedjra, educated at Mecca, and died in Egypt in the two hundred and fourth year of the same epoch. The members of this sect say their prayers in El Aksa.

The fourth orthodox sect is that of Hanbal, who was born in the one hundred and sixty-fourth year of the Hedjra, and died at Bagdadt in the year

two hundred and forty-one of the same epoch. The place of prayer belonging to this sect is in the north-east corner of the Harám Schereeff; but there is none of them in Jerusalem at present. They are chiefly confined to Mecca, though some of them are still to be found in Nablous and Damascus.

Notwithstanding that each of these sects has a separate place of prayer assigned to it within these holy precincts; yet on Fridays, which is the Mussulmans Sabbath, they all pray together in El Aska, and, in the times of their festivals, all pray on the platform, or Stoa Sakhara. I do not exactly know the particular points in which these four sects differ from each other. All are understood to be equally orthodox expounders of the Korân; and I believe the principal differences consist in the degrees of attention that each thinks it necessary to bestow on his person previous to engaging in the ceremonies of his religion.

Before quitting the presence of this elegant mosque of the Sakhara, I beg leave to remark, that though the Moslems in their creed be decidedly monotheists, and Allah Wachet, or the Unity of Deity, be constantly in their mouths, yet they cannot be said to have a strictly spiritual devotion, and there is a sapless sterility in their sacred book that cannot feed the heart, or nourish a pure intellectual worship of one invisible Almighty Being, every where present, and every where to be worshipped

with equal efficacy, if with equal fervor, sincerity, and truth. They turn their faces to the south when they pray, intimating, as if God were not as much in the north, east, or west, as in the south; and a black stone in the corner of the temple at Mecca, and a grey stone in the centre of the temple in Jerusalem, both heaven-descended, and one of them nearly half kissed away by the salutations of crowding votaries, have both been called in, as tangible pledges of the Almighty's favor, to hallow the shrines, and crowd them with worshippers. Pilgrimages to Mecca, to Medina, to Jerusalem, and to Hebron, are declared available for a similar purpose, and ignorance of all things but their sacred book, which they cannot get, but which they are freely permitted to have if they can find it, is peculiarly patronised and enjoined, as if the devotion of a dead unenlightened mind were the most acceptable service to Him who is light and life. How happy they who regard neither pilgrimages to Jerusalem, nor Loretto, nor Mecca, nor Medina! but who worship in spirit and in truth an everywhere present God, whom they see equally in every thing and in every place, to whom they ascribe all merit undivided by bodily toil or mortification, or ought of terrestrial or created existence.

Leaving the Harám Schereeff, we passed out by the gate called Sette Mariam, which is close by the gate of the city, named St. Stephen's Gate, and

close to which we have still the remains of the pool Bethesda. Here we turned to the left, and proceeded along a narrow street, which, in a short time, brought us to the Serai, or palace of the governor, that joins the wall of the enclosure, and is said to occupy the site of the palace of Pontius Pilate. It is an old looking irregular building, large, of Roman architecture, and in bad repair. Some Catholic travellers insist that this building is of Saracenic architecture, and yet the Catholics of Jerusalem pretend to show us in it the very room in which Christ was confined before his trial, and during the time that the judges were consulting about the sentence. The palace contains several good rooms, they are generally small, but well provided with carpets and divans, and from the south side of it there is a most delightful view of the Harám Schereeff, and the different objects contained in the enclosure. Here I must for a while take leave of my Turkish conductors, whose civilities I shall never forget, although they never found the key to admit me into the grotto of the Sakhara, nor to the throne of Solomon; but the mention of Pilate, and Pilate's house, calls the heart to other scenes. A greater than Solomon was here; not be crowned with royalty, or seated on a throne to receive the homage of his subjects, but to be bound in fetters, and brought into the hall of judgment, a panel at the bar to be spit upon, buffet-

ted, and reviled; and though greater than Solomon, yet as unlike to him, in condition and appearance, as the ruined apartments, in which we are told he was scourged and imprisoned, are to the superb edifice that succeeded the temple of the wisest of kings.

From this scene the Son of Mary was led like a lamb to the slaughter. A little onward is the arch of Ecce Homo, and the window through which, arrayed in robes of mock royalty, he was pointed at in derision, is still exhibited, and along the Strada Dolorosa, or Mournful Way, which is the name of the street between this and Mount Calvary, the traveller is shown the place where Jesus saluted his mother, where he fell with his cross; on the left is a dry stone arch in the wall built up, and the corner of the wall where he *fell* a second time. Here the street turns to the left, and after proceeding about a hundred yards, crosses over to the right. Advancing a little way we are shown the place where, staggering under his cross, he stretched out his left hand to the wall to prevent his falling; the stone received the impression, which it retains to this day; the place, where in compassion for his weakness, they laid hold of Simon, who was coming from the country, and compelled him to bear his cross; the house of the *rich* man, and also that of Lazarus, where, moved by the tears of his countrywomen, Jesus addressed

them in the language of consolation: "Daughters of Jerusalem weep not for me;" the house of Veronica (or Berenice), the Gate of Judgment, a column of which is still standing buried in rubbish, nearly up to the top. It is a Roman column, but small, and neither it nor the stones about it, in the least resemble what we should imagine to have been employed in such a wall as formed the rampart of the city of Jerusalem. It must have been also in a very disadvantageous ground, as the rocky surface rises high immediately behind it. Here we crossed the road that leads to Damascus gate, and proceeding up the ascent, came to an old looking part in the wall, where Christ turned to his cross; a little farther on is Calvary, the scene of his crucifixion. It is not high, nor is it a separate mountain, but merely a bluff point on the lower slope of the mountain base, as it approaches the edge of the lower ground, on which the centre of the city stands. To the north and west, the rock rises considerably above it.

The church of the Holy Sepulchre stands on the left, being built partly on the low ground, and partly on the mountain. It is not however entered from this street, but part of the interior of the church may be seen through the windows in the dome, to which I had access, through the house of a venerable Turk. But by ascending to the next street, and turning to the left, the person

who wishes to enter the church of the Holy Sepulchre, proceeds along it, and by winding round, and constantly descending, he arrives at the large open court in front of this sacred edifice, where he will find every thing that his heart could wish in the form of crucifixes, carved shells, beads, and bracelets, saints, and sherbet, all exposed to sale, and the venders thereof sitting beside them on the ground. The court is bounded by the wings of the convent that on the right contains Mount Calvary, and several other places of sacred distinction; that on the left contains the Greek chapel, and anciently the belfry. The door of the church of the Holy Sepulchre faces the court, and, strictly speaking, enters at the side of the building. It is open only on certain days in the week, and on certain hours in each day. To get it opened at any other time it is necessary to have an order of the two convents, the Greek and the Roman, and the sanction of the governor of the city. When open it is always guarded by Turks, who sit at the side of the door, and exact a tribute from the pilgrims who enter. Once admitted, the visiters may remain all night, if they please. They may come out at any time that suits them; but they cannot get in after a certain hour. The crowd pressing for admittance on certain days is immense, and the Turks who keep the door treat them in the roughest and most unfeeling manner, notwithstand-

ing that they do pay for admission, squeezing and beating them about like so many cattle. It must, however, be allowed that they are often extremely riotous, and conduct themselves in a manner very unbecoming their character of pilgrims approaching the sepulchre of their Lord and Savior, where we should naturally expect all worldly strife and contention to cease among the candidates for the benefits of His redemption, and to be absorbed in that devotional solemnity which the place is calculated to inspire.

The mind is not withdrawn from the important concerns of this hallowed spot by any tasteful decorations, or dignified display of architecture, in its plan or in its walls; but having cleared the throng, the religion of the place is allowed to take full possession of the soul, and the traveller feels in every nerveless limb as if he were passing into the presence of the great and immaculate Jehovah, and summoned to give an account of the most silent and secret thoughts of his heart.

Having passed within these sacred walls, the attention is first directed to a large flat stone in the floor a little within the door; it is surrounded by a rail, and several lamps hang suspended over it. The pilgrims approach it on their knees, touch, and kiss it, and, prostrating themselves before it, offer up their prayers in holy adoration. This is the stone on which the body of our Lord was

washed and anointed, and prepared for the tomb. Turning to the left and proceeding a little forward we came into a round space immediately under the dome, surrounded with sixteen large columns that support the gallery above. In the centre of this space stands the holy sepulchre; it is inclosed in an oblong house, rounded at one end with small arcades, or chapels, for prayer in the outside of it, for the devotion of the Copts, the Abyssinians, the Syrian Maronite, and other Christians, who are not, like the Roman Catholics, the Greeks, and Armenians, provided with large chapels in the body of the church. At the other end it is squared off and furnished with a platform in front, which is ascended by a flight of steps, having a small parapet wall of marble on each hand, and floored with the same material. In the middle of this small platform stands a block of polished marble about a foot and a half square; on this stone sat the angel who announced the blessed tidings of the resurrection to Mary Magdalen and Joanna, and Mary the mother of James: "He is not here, he is risen, as he said: come, see the place where the Lord lay." Advancing a step and taking off our shoes and turbans at the desire of the keeper, he drew aside the curtain, and stepping down and bending almost to the ground, we entered by a low narrow door into this mansion of victory, where Christ triumphed over the grave and disarmed Death of all his terrors.

Here the mind looks on Him who, though he knew no sin, yet entered the mansions of the dead to redeem us from death, and the prayers of a grateful heart ascend with a risen Savior to the presence of God in heaven.

The tomb exhibited is a sarcophagus of white marble, slightly tinged with blue; it is six feet one inch and three quarters long, three feet three quarters of an inch broad, and two feet one inch and a quarter deep, measured on the outside. It is but indifferently polished, and seems as if it had at one time been exposed to the pelting of the storm and the changes of the season, by which it has been considerably disintegrated: it is without any ornament, and is made in the fashion of a Greek sarcophagus, and not like the ancient tombs of the Jews which we see cut in the rock for the reception of the dead, nor like those stone troughs, or sarcophagi, which I have already mentioned, were called to me the beds of the Lord Jesus, of Mary, of John and Zacharias. There are seven silver lamps constantly burning over it, the gifts of different potentates, to illuminate this scene of hope and joy. The sarcophagus occupies about one half of the sepulchral chamber, and extends from one end of it to the other. A space about three feet width in front of it is all that remains for the reception of visiters, so that not above three or four can be conveniently admitted at a time.

A father guardian of the Greek or Roman convent is always present, most frequently the former, who, in this instance, makes gain of godliness by selling the devout pilgrims a sight of the tomb for money; a most scandalous traffic, and carried on at the very door of the sepulchre, whereonce inviting angles sat, and where admission should be as free to the professors of our faith, as the voice of the gospel is to all mankind. If money must be collected for the expenses of the house, let it be levied in other places, and let the humble worshipper visit the tomb of his Savior indulging all the devotion of his heart, undisturbed by the surly jog of a porter demanding his fare like the keeper of a turnpike-gate, or the exhibiter of a puppet-show. The hierophant himself who stands before the tomb, and whose countenance, like the angels around the throne, we should expect to beam with grace and joy, and meekness and love, inviting all to approach and pour out the devotion of their hearts over this hallowed grave, exhibited the most disgusting contrast in a greasy rotundity of frame, and a pursed up aspect of pride, full of war and contention, as if he were to fight with wild beasts, and maintain hostility with all around him, clearly evincing that whatever good effects the sight of this glorious sepulchre may produce on the mind of the far travelled pilgrim, it had completely failed to touch the heart of him who stood in daily

watch over the scene that beheld the first-born from the dead, spring to heavenly life, which death, nor hell, nor the persecuting rage of man, had power to take away. That breath which the Savior first drew in Bethlehem must be stopt, and the son of Mary must enter the mansions of the dead; but the life with which he sprung from the tomb is eternal, and the Son of God triumphs over the grave. The vigilance of the Roman guard could not intercept the returning spirit, nor the bands of the tomb confine the spiritual body.

Leaving this hallowed spot, the scene of many prayers, and tears of the most poignant sorrow, and the most unbounded exultation, we were led by our conductor to the place where Christ appeared to Mary Magdalen, and near it to the chapel of Apparition where he appeared to the blessed Virgin, then to the Greek chapel which exactly faces the holy sepulchre. In the centre of this chapel the Greeks have set up a globe, and they say that this is the centre of the earth; thus transferring the absurd notions of their ancient priests about the navel of the earth, from Delphi to Jerusalem, as if all parts on the surface of the circle were not equally entitled to the same appellation, being equally near to the centre with this. After this we entered a dark narrow staircase, and having ascended about twenty steps, reached Mount Calvary. This is the centre, the grand magnet of

the Christian world; from this proceed life and salvation; thither all hearts tend, and all eyes are directed; here kings and queens cast down their crowns, and great men and women part with their ornaments, at the foot of the cross all are on a level, equally needy and equally welcome. The Christian's chiefest glory and joy is the portion that he has in the Sacrifice on Calvary, and he is poor, indeed, though he knows the works of Tacitus and Laplace, if he know not the bible and the gospel of Christ.

On Calvary we were shown the place where Christ was nailed to the cross, where the cross was erected, and the hole into which the end of it was fixed, and the rent in the rock; all of which are covered with marble, perforated in the proper places, so that the ancient recipient of the cross and the rent in the rock may be seen and touched. Close by a cross is erected on an elevated part of the floor, and a wooden body stretched upon it in an attitude of suffering.

Descending from Mount Calvary we entered into the chapel of St. Helena, and descended to the low rocky vault in which the cross was found; in this murky den the discovery of the cross is celebrated in an appropriate mass every year on the 3d of May; it is large enough to contain about thirty or forty persons wedged in close array, and on that occasion it is generally crowded to the door. This year it happened that the day on which the festival

was to be celebrated by the Romans, interfered with that on which it was to be celebrated by the Greeks, and we witnessed all the tug of war, the biting and the scratching, the pommeling and the pelting, the brickbats and clubs, the whimpering and the mewling, of extatic, spawling, palpitating monks fighting for their chapel like kites and crows for their nests. When rogues come to reckoning, and thieves fight about their den, let the thickest skin best bide the blows. All are lost that miss. The Romans are routed: "The Devil aids the Greeks, and they are schismatics," said the panting superior, swooning from a blow that might have cleft him in twain; "and you Englishmen, you live in our convent, and you see us beat, back and side, and you don't assist us." "How can you expect it?" rejoined a gallant Briton, "when if we fell in your cause, you would not allow us a Christian burial." "Humph!" said the Roman, and called for the apothecary to rub his back with the balsam of Jerusalem, that had been well basted with the blows of the cudgel, and undulated with bumps that rose like tubercles on the sides of a burning mountain; coffee, and Rosoglio consoled him for his defeat, and he whined himself asleep on that night as he had done on other nights before. The Greeks spent the night in firing pistols, and rejoicing, and were fined by the Cadi, next morning for disturbing his repose. Letters were instantly sent to Rome and Constantinople, complaining of the outrage, and calling for redress.

The Turks have since revenged the Romans on the Greeks, and their ravenous maw is not yet glutted with the prey. May God deliver me and my friends from the remorseless vengeance of an intriguing, puling, persecuting monk. Several other places of minor consideration were shown to us, which it is both uninteresting and unnecessary to mention.

The fathers of the Roman Catholic convent regularly go through the ceremony of the crucifixion every year. A statue intended to represent our Savior is nailed to the cross, the pilgrims are all called upon in succession to advance and kiss it. The cross is then erected and the image is allowed to remain upon it for a given time; it is then taken down from the cross, when the nails are withdrawn from the hands and feet, kissed and carefully laid by, to be sold to the deluded votaries, and carried away to work miracles in a distant quarter of the globe. The bloody image is then wrapt in a linen cloth and carried down to the stone of unction mentioned above, where it is anointed, powdered, and spiced, and bound up and laid in the tomb in which it remains till the morning of the third day. At each stage of the ceremony the fathers sing a hymn, preach a sermon, or both, as may be deemed most suitable to the occasion. The whole is said to be conducted with becoming solemnity, and may produce an impres-

sive effect upon the mind of those whom previous education has accustomed to pray in solemn gravity before statues and pictures, to obstetricate at the wooden birth of a waxen babe whom they rock in a cradle every Christmas, to crucify a piece of wood every Easter, which they afterwards march in solemn procession to inter, and who suffer a bull from the pope to deprive them of the use of the Holy Scriptures all the year round.

We were not in Jerusalem in time to witness the celebration of this ceremony by the Latin church; but were present at that performed by the Greeks, on their anniversary of the resurrection. The rules of this church do not permit the exhibition of graven images in their worship; but as some sensible representation of the body of our Savior was deemed necessary, either in the way of mockery or devotion, one apparently lifeless was extended on a board, and carried round the sepulchre, with a mighty uproar; and boys and men going alongside of it, striking fire from flint. The ceremony began about eleven o'clock, the church was full in every quarter. The conduct of many of the attendants showed that they entered the holy place in a becoming frame of mind; these sat retired in the different chapels or recesses that surround the sepulchre, and were chiefly females. The galleries above were also crowded; many Turkish officers were present. The governor was expected, but did

not arrive. The mob occupied the body of the house, and their behavior was disorderly in the extreme; they hallooed and ran about, leaped on one another's shoulder, revelling in the most unseemly manner, more like bacchanals or unchained maniacs, or a set of rioters at a fair, than celebraters of the resurrection of the Blessed Jesus. Numbers of Turkish soldiers were placed in the church to act as constables, and did their best to preserve order and decency, but notwithstanding all their efforts in beating them with clubs, pulling and thrusting them about like so many disorderly animals, the noise and uproar continued till about two o'clock, when the grand quackery of the day began to be played off by the grand charlatan, the Greek bishop of Jerusalem; for with every possible respect for his sacred office, I cannot designate him or his exhibition by any other names that will adequately describe their character. The juggle attempted to be played off, is usually denominated the Grecian fire, which it is pretended bursts from the holy sepulchre in a supernatural manner, on the anniversary of this day, and at which all the pilgrims of this persuasion light their lamps and torches, believing that they have thus received fire from heaven.

Before the ceremony commenced, the higher ecclesiastics entered the sepulchre, and in a little time light was perceived at a small window in its side. Thither all the people crowded in wild dis-

order, and lighted their torches at the flame, which, from the place where we stood, the station of the organ belonging to the Roman Catholic church, was distinctly seen to issue from a burning body placed on the lower part of the window, within the tomb, and which, when some of the wicks were of difficult accension, was raised up and pushed nearer; at other times the flame was lowered down, and was out of sight, intimating that Heaven required to draw its breath and the fire to receive a fresh supply of combustible materials; when again raised up, it burnt with greater brilliancy, and on becoming fainter, was again lowered down as before; which showed that the priests meant to be very artful, and were in reality very ignorant, for I am sure there is not a pyrotechnist in London, who would not have improved the exhibition. Thus, however, they continued raising the light when strong, and lowering it when it became faint, till all the torches were lighted. No one, like the Druids of old, under the pain of excommunication, dared to light his torch at that of another; all behoved to be regularly set on fire by the flame from the window, otherwise they were held in detestation all the year round. As soon, however, as this illumination was accomplished, the bishops and priests sallied forth from the tomb, and joined by the other ecclesiastics who were waiting without in their canonicals, and with torches in their hands, all ar-

ranged themselves according to the precedency of their churches, Greeks, Armenians, Copts, Syrians, &c. &c. and marched three times round the church, bearing their flaming torches high above their heads. The effect was particularly brilliant, more especially when they passed down or came up from encompassing the Greek chapel. The torches, by this time, were either burnt out or extinguished, and here the ceremony closed. The priests laid aside their robes and their torches, and the multitude dispersed, more convinced of any thing, if they reasoned at all, than of the celestial origin of the fire by which their torches had been lighted up. The heart beats softly when the conscience is clear, and the Spirit beareth witness with our spirit that we have done our duty: but how blank and unconsolitary must be the reflexions of a monk, when at the close of this gulling exhibition, he withdraws for solitary meditation, and memory sums up the actions of the day, with the eye of God inspecting the account! Need we be surprized, that monotheistical Moslems deride the Christian devotion insult them to their face, and call them dogs and idolaters? Had I been summoned without any premonition to witness such a ceremony, I should have inquired, who is the God, when such are the rites, and these are the priests? But knowing what they profess, I now inquire by what authority doest thou these things? God is a spirit, and

God is truth, and demands to be worshipped in spirit and in truth. He maketh his ministers a flame of fire, not that they should be mountebanks and impostors, but that their devotions may ascend in elemental purity to his throne, while their hearts, like the burning bush in Horeb, remain on earth unconsumed. What then must be his indignation to be offered mockery instead of praise? And what horrid profanation of his sanctuary is this, knowingly, and deliberately to pass off error for truth; to mingle the sinful inventions of man with the gospel of Christ; and to call upon God to witness a lie, in the very spot where his Blessed Son expired on the cross, to atone for the sins of our fallen and guilty race! To be duped is a more venial error than to dupe; but both are detestable, and more especially so in matters appertaining to faith. Processions of boats, and statues, and gods, may have been considered as necessary to support the unhallowed trumpery of a pagan theology; but to deform a religion founded in truth, and revealed by God himself, with processions of saints, the worship of human beings, and to exhibit as divine miracles the paltry tricks of human hands, is an insult to the Creator, a blasphemy of the deepest die, and cannot be held in sufficient abhorrence or reprobated in language adequately strong, to show its deformity to our fellow-men, and to excite their detestation at the insult offered to their God. For

what purpose is all this done? That lying impostors may pocket money and appear to miraculize for the God of heaven. His people asked for bread, and God sent it them; but instead of bread, their priests present them with a stone. They were in need of instruction, and God revealed to them his will from heaven; but priests lock up the bible in a chest, and, instead of instruction, present his people with fables and flames of fire.

Having seen the exhibition of this vile and infamous delusion, the mind naturally inquires what credit it can give to other statements from the same quarter. Are the honoured spots within these walls really what the exhibiters declare them to be? Is the Mount Calvary shown this day in Jerusalem, really the Mount Calvary of Scripture, where Christ expired upon the cross to redeem a guilty race from the curse of God? Is the sepulchre there exhibited as the sepulchre of Christ, really the sepulchre of the rich and just man, Joseph of Arimathea, in which the body of the Blessed Jesus was laid? Or are they merely convenient spots, fixt on at random, and exhibited to serve the interested views of a crafty priesthood? It is of no consequence to the Christian religion whether they are, or are not. The Christian is required to know Jesus Christ, and him crucified, and to follow him; but he is no where required to know Mount Calvary, the place on which he suffered and died. He is required to know, and believe in a risen Savior,

but not to know the tomb in which his dead body was deposited; and from which it rose triumphantly to life. Place has nothing to do with the spiritual duties of a Christian; he worships an everywhere present God and Savior, to whom all places are the same, equally the work of his Almighty hand, and the care of his superintending providence.

It would, however, be gratifying to know if in this most interesting scene, our affections were taught to flow by the language of truth; and I shall bestow a few moments consideration upon the subject, having previously premised that the finding of the cross, three hundred and twenty years after the crucifixion had taken place; the impression of our Savior's hand on the stone of the wall, and of his foot in the bed of the stream; the altar on which Abraham was about to sacrifice his son Isaac; the altar of Melchisedeck; Adam's head; Why not the serpent's head, and Adam's heel? that was found in the rent of the rock; are all downright fabrications, and are to be classed with the milk of the Virgin Mary; the trout of Santa Gloriosa, and the bottled-up hem! of Saint Peter; and to be treated with the contempt and contumely of all honest men. The same thing may be said of the column at which our Savior was scourged, and the places of his apparition to the Virgin Mary, and Mary Magdalen. These, however, are matters of inferior consideration.

The stone, which now stands in the anti-room of

the tomb, and which is set forth to be the great stone that was rolled to the door of the sepulchre by Joseph of Arimathea, and rolled away by the Angel of the Lord, who was sitting upon it when Mary Magdalen and the other Mary came to the sepulchre on the morning of the resurrection, is, as has been already stated, a square block of white marble. Yet the holy fathers declare this to be the identical stone, and it is exhibited as a costly spectacle, and kissed and venerated accordingly. When strictly questioned on the subject, however, the guide informed us, that the true stone was stolen by the Armenians, and it is exhibited by them in a chapel that occupies the site of the palace of Caiaphas, on Mount Zion, but that the polished block of marble served their purpose equally well. The sepulchre itself is a marble sarcophagus, of the same kind of marble with that of the Sakhará; but the Evangelists inform us that the sepulchre in which the body of Jesus was laid, was hewn out in the rock, which is compact limestone, and not marble. This, then, is not the sepulchre of Christ; and we are astonished at the unblushing effrontery of the men who say it is, and the credulity of those who believe them: for any stone, wooden, leaden, or iron coffin in the world is just as much entitled to the appellation. And if the historians of the sacred premises were to exercise the same degree of candor with the guide above alluded to, respecting the stone on which the Angel sat, we

might probably learn that the stone trough called the Sereer Sidn Aisa by the Turks, was the sarcophagus originally exhibited as the tomb of Christ; and should the Greeks or Romans ever expel the Mussulmans, and become masters of the Holy City, we should not wonder if the present sarcophagus were slyly smuggled away, and the other replaced in its stead; or it might be reinstated with mighty pomp, as Siroes restored the true cross to Jerusalem, which his father Cosroes had carried away; or as Bonaparte remanded to the church of Notre Dame the true crown of thorns that had been made at his command, and called the old original crown preserved in the Royal Library during the stormy period of the Revolution, and which he then exhibited in a new gilt case, to gull and amuse the Parisians, and divert their attention from his purposes of despotism and aggrandisement. My Lady of Loretto might, perhaps, deign to send a wax candle to burn on the occasion in Jerusalem, as she did one to shine upon the christening of the king of Rome in Paris.

The walls of the sepulchral chamber itself are of greenish marble, which gives the whole building a sombre appearance. But it is pretended that this exterior is only a pious casing to cover and protect the rocky boundaries of the chamber, which were allowed to remain when the surrounding space was levelled down for the floor of the building. This possibly may be the case, but there is no evidence

that it is; and the report of the hierophant is so frequently falsified in other instances, that it is difficult to give it our credence in this. Besides, we should think it would be nearly as arduous a task to prevent the sacrilegious hands of the devout pilgrims from assailing the marble that faced the rocky walls that enclosed the holy sepulchre, and carrying it off in detached fragments to quicken the pulse of their sluggish devotions, and those of their friends, as to prevent them from purloining portions of the rock itself, which certainly would not be less easy to procure, and not a whit better adapted for the service required. A bull from the Pope, which might be obtained gratuitously, or an order from the Patriarch, which is held to be equally cheap, would have been quite sufficient to guard the integrity of both.

It is also to be observed, that in other places where casing with marble has been employed professedly for the same purpose, a part of the original rock has been left exposed to be kissed and handled by the solemn votaries; thereby furnishing ocular demonstration of their actually being rock as they were represented to be. Why was not the same expedient adopted here? A covering of reticulated marble would have equally secured the walls of the holy sepulchre, and, at the same time, have permitted the eyes to see, and the fingers to touch the rock itself, and send away the votaries

saturated in every pore with all the wonderful virtues of the sacred contact. But what has become of the rocky ceiling of the tomb, for neither does it exist? Has that, too, been kissed and cabbaged away to foreign parts? Or is the whole a solemn hum of a villanous priesthood, vamped up to gull the weak and the superstitious, to feed the knaves, and to fill their coffers. It would be insulting the understanding of the public to probe any farther the hollow pretensions of such a scandalous imposture. Next to my God, in spiritual matters, I venerate my clergyman and spiritual guide; but his conscience must be robed in the snowy vestment of truth, and his tongue must unfold the unsophisticated religion of Jesus.

Neither the Apostles nor the early Christians appear to have had any regard to the holy sepulchre whatever. For it is not once mentioned in the Acts of the Apostles, or in any of the Epistles. The Apostle Paul in all his visits to the Holy City, or in all his meetings with the Christians, never once names Calvary, or the sepulchre of Christ. The minds of these holy men seem to have been solely intent on the spread of the Gospel, in awakening men to a sense of their sins, and turning them from the wickedness of their ways to the belief and the practice of the religion of Christ, and in all their forcible appeals to the hearts and understandings of their hearers, the birth, death, and resur-

rection of Christ are constantly mentioned, but the places where these glorious events occurred is never once named. Having satisfied themselves that the body of the Messiah did not remain in the tomb after the third day, they ceased to frequent it, or to seek the living among the dead.

Both the garden and the tomb probably remained in the possession of Joseph of Arimathea, and his family after him, and though the recollection of the great deposit with which it was intrusted, and the wonderful manner in which the tomb gave up its possessor, was probably, while the city stood, never obliterated from the memory of the family, whose existing head, at the time of the crucifixion, was secretly a disciple of the meek and lowly Jesus, yet there is no satisfactory evidence that ever it was characterized by any signal marks of distinction, till the reign of the Emperor Hadrian, who, in his rage for persecuting and annoying the Christians, is said to have erected a statue of Venus on Mount Calvary, and a statue of Jupiter Olympius on the site of the holy sepulchre, out of solemn mockery to the majesty of the Son of God. This was 104 years after the crucifixion, and rests upon the authority of a writer of the third century, whose statement needs confirmation. During that period Jerusalem had been rased from the foundation, and every sod of earth around its walls had been seized to form embankments against the city. Josephus, in his elaborate

and graphical account of the siege of Jerusalem by Titus, says nothing of Calvary, or the sepulchre of Christ; but states, that Titus, in advancing his camp from Scopus, gave orders to the whole army to level the distance as far as the wall of the city, and that they threw down all the hedges and walls which the inhabitants had made about their gardens and groves of trees, and cut down all the fruit trees that lay between them and the wall of the city, and filled up all the hollow places and the chasms, and demolished the rocky precipices with iron instruments, and thereby made all the place level from Scopus to Herod's monuments, which adjoined to the pool called the Serpent's Pool. In this general levelling probably both Mount Calvary, which at best was but a kind of mountain tubercle, and the holy sepulchre disappeared. After this melancholy event, the capture of the city, both Christians and Jews were dispersed into every quarter of the globe. They soon afterwards returned, and took up their abode among the ruins; but no notice is taken of those places till the date above-mentioned: which, however, if correct, is done in such a manner as to countenance the belief that places bearing the above names, whether deservedly or not, were then generally known. Helena, the mother of Constantine the Great, threw down the statues which Hadrian had erected on the sites of the sepulchre and the crucifixion, and erected a

church in their stead, and a designing priesthood dressed up and dramatised the enclosed space according to their interested views. And there is little doubt that the church of the holy sepulchre, including what was then called the place of the crucifixion on Mount Calvary, is on the same spot with that built by the pious Helena. Whether that was really Mount Calvary or not is another subject for consideration. But there being no traces of the holy sepulchre remaining, a very justifiable scepticism may be entertained of the place exhibited really being the spot of our Savior's burial and resurrection, which must for ever remain, unless the supporters of the contrary opinion, can show why a detached sarcophagus of marble is exhibited, instead of the real one, which was cut out in the compact limestone rock. Was this always the case? if so, the exhibition of the holy sepulchre has always been an infamous delusion.

I have not seen any account of Jerusalem, or of the holy sepulchre, before the Saracenic conquest, nor do I know that there is any in existence, except in the records of the Vatican; but I should like extremely to know if the grotto mentioned above, in the corner of the Harâm Schereeff, and called the grotto of Sidn Aisa, by the Turks, was ever exhibited as the sepulchre of Christ? I cannot otherwise account for the appellation, nor for the term sereer by which the sarcophagus is designated; and

which is the same term that the Arabs apply to that which has been called the tomb of Osiris, in the isle of Philœ. The Arab word employed, is not torbeh or kabber, a grave or a tomb, in which the body decomposes, and returns to its parent earth, but sereer, the bed on which our Savior reposed in the state of the dead, and from which he rose in glorious triumph over Death, and the powers of darkness. The contiguity of the tomb to Mount Calvary is another objection to its being the sepulchre of Christ. For though we are informed that the sepulchre was nigh at hand, yet I think it a most unlikely circumstance that a rich man should have his garden immediately in the place of public execution, and that he should dig his own sepulchre, in the very rock over which condemned criminals were hanged and crucified. In regard to the hole on the top of Mount Calvary, in which the end of the cross was fixed, that may or may not be what it is represented. A hole may be cut in a rock at any time, and any use may be assigned to it; but strange as it may seem, I even think this a very unlikely thing to have served the purpose for which it is reported to have been made: it is both too small and too shallow.

In regard to what is exhibited as the rent in the rock, it appeared to me to be no such thing, but merely a small longitudinal excavation made with instruments and human hands, to which the hie-

rophants have chosen to give that name. The bottom of it is perfectly visible, and does not end in the least like a fissure, and if a marble slab were removed from the floor on each side, I am convinced we should see both ends of it as unlike to a fissure as the bottom. That which they show below, as a continuation of the rent which was made that Adam's skull might spring to light, and be moistened with the blood of Jesus, is of the same description, and has no doubt been formed in the same manner, and for the purpose of supporting the same delusion. Though such is the situation of the church of the holy sepulchre, on the edge of the rock, that by driving in a few wedges, they might have made a rent any where. This remark has no application to the truth of the miracle that attested our Savior's crucifixion. Of which I myself have not the shadow of a doubt; but I do not think that in order to prove that such a thing took place, it is at all necessary to show the rents in the rocks that were then produced, no more than I should think it necessary to produce a drop of the wine that was made of the water, to prove the truth of the miracle wrought at the marriage in Cana of Galilee; or a drop of her milk to prove that the Virgin Mary was a mother; or the spine of St. Peter to prove that he never was at Rome. Truth is beautiful above all things. And a great church should be far above propagating or

conniving at casuistry and imposture. Every man is a member of the church of Christ, who receives him as he is offered in the gospel, and hopes for salvation through his atonement and intercession. We have seen heathen temples dismantled, and the secret recesses, in which their false prophets practised their devilish arts of delusion, exposed to public ridicule and scorn; and were the Christian church of the holy sepulchre uncovered, the same lying spirit would speak from the floor, and tell a tale of more scandalous imposture. Let him that names the name of Christ, depart from iniquity. It is abomination in the sight of God, that a religion founded in truth, should be built up in falsehood and error, and supported by ignorance and delusion. Christianity needs not the ornament of a false attire. It possesses an aptitude, a beauty, and a comeliness that far surpass the spirit of man to improve, and whoever attempts to add to it, we are assured that God will add to him the plagues which are written in the sacred volume. The holy sepulchre, I believe, is not known, and never can be known. I am disposed to entertain the same opinion respecting Mount Calvary, and do not think that either of the places, now exhibited as such, was without the walls of the town, at the time of our Savior's crucifixion.

The whole compass of Jerusalem, as stated by Josephus, was thirty-three furlongs, or little more

than four miles. This circuit included the whole of the city, as it was in the time of David, with the subsequent additions of the temple of Solomon, and the still later appendage of the new town, which, in the Hebrew tongue, was called Bezetha.

The temple of Solomon was built on Mount Moriah, in the threshing-floor of Ornan the Jebusite, and was without the walls of the town. It is stated that Solomon built a wall on the east side, that is, on the side of the brook Kedron; but in other places, that the temple stood exposed. Future ages, however, walled in the whole, and flanked it with towers, at an enormous expense.

Before the time of David, Jerusalem consisted of an upper and a lower city; the former stood on Mount Zion, and seems to have been almost impregnable; the latter stood on a lower hill, called Acra, and appears to have been easily captured by the tribes of Judah and Benjamin, who, however, were not able, for a long time, to dispossess the Jebusites, but dwelt together along with them in Jerusalem. The capture of the strong hold of Zion was reserved for the victorious arms of the son of Jesse, who expelled the Jebusites, and brought the whole of Jerusalem in subjection to the children of Israel. "And David, and all Israel, went up to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land; and the inhabitants of Jebus said to David, thou shalt not come

hither; nevertheless, David took the castle of Zion, which is the city of David. And David said, whosoever smiteth the Jebusites first, shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief. And David dwelt in the castle, therefore they called it the city of David. And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. So David waxed greater and greater, for the Lord of Hosts was with him." 1 Chron. xi. 4.

This event took place 1063 years before the birth of Christ, and 585 years after the departure of the children of Israel out of Egypt; and from this time Jerusalem, which was formerly but the chief town of a petty state, become the capital of the united kingdom of Israel and Judah, and the seat of David their king; and rose so high above all other cities, that none can be named in comparison with it. Zion is God's Holy Hill, and Jerusalem is the City of the Living God.

Mount Zion stands on the south side, and the greater part of it is now without the wall of the city.

Passing out by Zion gate, or as it is more frequently denominated the gate of David, the first object that meets the eye of the traveller, is a long dingy looking Turkish mosque, situated on the middle of Mount Zion. It is called the mosque of the prophet David, and is said to be built over his tomb, which is still exhibited in the interior,

and is held in the greatest possible veneration by the Mussulmans. The Santones belonging to the mosque in Mount Zion, are the most powerful in Jerusalem. Part of this building was anciently the church of the Cœnaculum, where our Savior ate the last supper with his disciples; and I was shown into an upper room in the front of the building which both the Santon and the Ciceroni affirmed to be the identical room in which this memorable event, to which the Christian world owes the institution of the Holy Sacrament of the Supper, took place. I should probably have believed them, had I not learnt from higher authority, that, 39 years thereafter, not only the walls, but every house in Jerusalem, had been rased from its foundations, and the ground plowed up by the Roman soldiers, in order that they might discover the treasures which they supposed the unfortunate Jews had hid under their feet.

To the right of the mosque, and between it and the gate of the city, there is a small Armenian chapel built on the spot, where formerly stood the palace of Caiaphas. It is remarkable for nothing but that the stone which closed up the door of the holy sepulchre, is built in an altar at the upper end of it, and exposed in several places to be kissed and caressed like other precious relics. It is an unpolished block of compact limestone, the same with the rock on which the city stands, and does

not, like the block of polished marble in present use, carry in its face the refutation of its once having served the office assigned to it, though I confess there is almost as little probability that it ever did.

A few paces to the west of the chapel, there is a Christian burying-ground; and among the lettered tomb-stones are several inscribed in the language of our own country. They record the names, and cover the ashes of Englishmen, who are reported to have met their deaths in a way not very creditable to the Franciscan convent. A little to the south of this is shown the place where the Virgin Mary expired; and on the north side of the gate is shown—what? The place where the cock crew to Peter.

Such is the sum total of the information which the traveller receives from his guide respecting the topography of this interesting spot, Mount Zion. At the time when I visited this sacred ground, one part of it supported a crop of barley, another was undergoing the labor of the plough, and the soil turned up consisted of stone and lime mixt with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron. Each

terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy ;.. "therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps." Micah iii. 12.

Mount Zion is considerably higher than the ground on the north on which the ancient city stood, or that on the east leading on to the valley of Jehoshaphat, but has very little relative height above the ground on the south and on the west, and must have owed its boasted strength principally to a deep ravine, by which it is encompassed on the east, south, and west, and the strong high walls and towers by which it was enclosed and flanked completely round. This ravine, or valley, as the term has been rendered, though the word trench or ditch would have conveyed a more correct idea of its appearance, seems to have been formed by art on the south and on the west, the surface of the ground on each side being nearly of equal height, though Mount Zion is certainly the highest, yet so little so, that it could not have derived much additional strength from its elevation. The breadth of this ditch is stated by Strabo to be about 150

feet, and its depth, or the height of Mount Zion above the bottom of the ravine, to be about 60 feet. The measurement, in both instances, is nearly correct, and furnishes one, among many proofs that we derive from other sources, that the places now called by these names are the same as those that were anciently so denominated. The bottom of this ravine is rock, covered with a thin sprinkling of earth, and, in the winter season, is the natural channel for conveying off the water that falls into it from the higher ground; but, on both sides, the rock is cut perpendicularly down, and most probably it was the quarry from which the greater part of the stones were taken for building the city. The precipitous edge of the ravine is more covered with earth on the side of Mount Zion than on the other side, which is probably owing to the barbarous custom of rasing cities from their foundation, and tumbling both earth and stone into the ditch below. The loose stones have been all removed from it for building the present city. This ravine extends farther north than the present wall of the city, and ends in a gradual slope of deep earth, so as to countenance the opinion that it once extended farther than it does now.

The greater number of travellers are of opinion, that this western wall of the city did not extend farther north than what is called the Castle of David, or Castle of the Pisans, at Bethlehem-gate,

where they say it turned in a northern direction, passed to the south-east of the holy sepulchre, leaving it, and what is now called Mount Calvary, without the city, and proceeded in a line to the gate of judgment, the ruins of which we have already noticed. Without excavation no person can say that this was not the case; and perhaps, even after excavation, it might be difficult to put a decided negative or affirmative on the statement. This direction of the wall would suit the opinion of those who contend that the places shown as the site of the crucifixion, interment, and resurrection, of the blessed Jesus, are what they are represented to be; and this direction of the ancient wall of the city appears to have been chalked out to meet and support that opinion. I can only say, that I saw no vestiges of such a wall remaining, and it would be the most disadvantageous situation possible for a wall of defence, for it must have been drawn along the low ground almost in immediate contact with high ground that would command and overlook it, though it were raised to the height of twenty or 30 feet, or, in some places, 40 feet. Besides, it would not make Jerusalem what it is called by the Psalmist, a compact city; but a long, narrow strip, slightly fortified by nature on the east, which does not correspond with the general description that it was strongly fortified by nature on all sides but the north. There is another circumstance, that on

the north of Bethlehem-gate there is a large cistern cut in the rock which, as legends tell, is the place where David saw the bathing Bethsheba, and which was probably within the ancient, as it is within the walls of the present town. Moreover, to the north of this, and to the north of the northern wall of the present town there is another cistern cut in the rock, and half filled up with earth, and which, I think, was also within the walls of the ancient town; and, in my opinion, the western wall of the city stretched along the edge of the ravine as far as it continues, and then passed over to the brook Kedron. The city being thus encompassed on the west and on the south by the ravine, on the east by the brook Kedron, and on the north, as is stated by Josephus, it had no protection whatever, but from the wall by which it was enclosed, and which we are assured, by the same authority, was almost impregnable. The fortifications were begun by Herod Agrippa, and, after his death, the Jews purchased from the emperor, Claudius, permission to continue them, and went on, and completed the walls, to the height of 37 feet, and, in breadth 15 feet, with great stones of 30 feet long, and 15 feet broad. One part of Titus's army encampt on Scopus, a hill at the distance of about seven stadia, or seven-eighths of a mile from the city on the north, and which derived its name from its elevated situation, affording a fine view of Jerusalem. Between the

hill Scopus, and the northern wall of the city, was a sloping plain, which was covered with gardens, monuments, and trees, which were all destroyed; but the ground still answers to the description; generally speaking, it is covered with a thin sprinkling of earth, and is under cultivation. Another division of the Roman army, in which was the Tenth legion which came through Jericho, encampt at the distance of six furlongs from Jerusalem, at the mount called the Mount of Olives, which lies over against the city on the east side, and is parted from it by a deep valley, which is named Cedron. This ground also answers the description, and confirms the opinion that the city of Jerusalem occupies the same place now that it did in the days of Titus, only that it is not so large, and does not cover the whole of the space which it did then. We shall by and by produce other evidences in support of the same opinion, having previously stated, that after much preparation, and many endeavors to obtain a peaceful surrender of their capital from the infatuated Jews, Titus made his first attack on the city the day after the Pascal week, which was Sunday, the 2d of April, A. D. 70; and after much loss of men, and much opposition, took and burnt the upper city, or Zion, on Sunday, the 2d of September; having thus employed an army of 60,000 men, Romans and auxiliaries, for nearly five months, in the siege and capture of this wonderful city.

We now proceed to examine the ravine on the west of the city; and the first object that arrests the attention is a large square cistern in the bottom of it, a little below, or to the south of, the gate of Bethlehem. This answers to the description of the pool that was made by Hezekiah, mentioned in 2d Chron. xxxii. 30. This same Hezekiah stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. This cistern is evidently of Jewish workmanship; and, I have no doubt, is the pool alluded to both in the chapter of the Chronicles quoted above, and in the 3d chapter and 16th verse of the book of Nehemiah. Above, or to the north of this pool, the ravine is said to have been called the valley of Gihon, and below it, the valley of the Son of Hinnom. Proceeding down the ravine, we find a number of sepulchres on the right-hand side, that is on the side which is opposite to the city. They are cut in the rock, and are very well executed; and many of them have a series of small apartments communicating with each other. They are formed in the same style, both in the cutting at the entrance and in the excavations within for receiving the body, as the other tombs of the ancient Jews; and are probably the sepulchres of the city of David which stood on Mount Zion, directly opposite, and both they, and the Castle of David, and the cistern above mentioned, answer to the

description in the 16th verse of the 3d chapter of Nehemiah: "After him repaired Nehemiah, the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty." Some of these tombs bear the Greek inscription of Τῆς ἁγιας ΣΙΩΝ, but both the workmanship and the place which it occupies show it to have been the production of some idle monk, or scribbling traveller, of no authority, and entitled to no consideration either as to the name of the tombs or the place. There are no tombs on the side of the ravine on which the city stands, namely, on the left-hand side, and probably there never were any. We are now arrived at the south-west corner of Mount Zion, and here the ravine turns in an eastern direction. The tombs still continue a little way down upon the right; and after they stop, which is at about the half of the length of the ravine, we come to what is called the field of blood, or Campo Santo, or the Potters' field, the place that was purchased by the price of our Savior's blood to bury strangers in; and where, on the right-hand side, there is a square house, built about half way up the bank, and used for the same purpose. Here the dead are stript and thrown in naked in heaps, as at Naples, Palermo, and other such places; but here they are not so carefully covered up, for the orifice is always

open, and, on looking in, the dead bodies are to be seen in all the stages of decomposition. This is a place for man to look at, and be cured of vanity and pride in every thing that is human; let him eat, or drink, or dress as he pleases, thus, like a filthy rag, the covering of flesh drops off, and he that has only cared for these things, what a naked spirit does he pass into the world unknown! I would not limit the mercy of God, but I should as soon expect a dog, if cast into the fire, to become a salamander and resist its rage, as such a spirit to exist and be happy amid the joys of heaven. But this is not the aceldama, the potters' field, the place which it is represented to be, unless the ancient Jews made pots of stone. It is both too near the city of David, and too near the sepulchres of the Jews to be so. A little farther down is the cave where it is said the apostles hid themselves after the crucifixion of Christ. Farther down, the ravine becomes wider, and the southern bank falls low as it passes off to the valley of Santa Saba. In this broad space we were shown the well of Nehemiah, so denominated from the apocryphal story of the inspired penman having obtained fire from it for consuming the first sacrifice that was offered after the return from the Babylonish captivity. It is an ordinary-sized deep well, provided with tolerably good water, and, in cases of scarcity, contributes to the supply of the city. It is

at the south-east corner of Mount Zion, at the entrance of the valley of Santa Saba, along which runs the brook Cedron and which, turning to the left and proceeding in a northerly direction, we now ascend.

Here we have the small and comfortless village of Siloa on our right, which consists of small huts partly built, and partly dug in the rock; and on the left a small low projecting point, on the edge of Mount Zion, is shown as the place where, at the command of Manasseh, the prophet Isaiah was sawn asunder with a wooden saw. A little higher up we come to the pool of Siloam on the same side; it receives a strong current of water by a subterraneous passage cut in the north side of Mount Zion, and which seems as if it came by a conduit, cut through the rock from the pool of Hezekiah, already described on the west side of the city. This pool is also called the fountain of the stairs. A flight of sixteen steps leads down to a platform, and another flight of thirteen steps leads down to the water, which is fresh and good. The passage by which the water comes out has obviously been formed by art, and is so large that a person, by stooping a little, may walk along it under the mountain. The water is about three feet deep, and seems to be stagnant in the pool; but there is a considerable stream constantly flowing from it, by a passage which is also cut in the rock for a good way down, and goes to water the gardens on

the lower slopes of Mount Zion. There are the remains of a Christian church that once adorned the entrance to this pool, which, like the fountain of Castalia, or the spring of Arethusa, seems in days of yore to have been treated with signal respect.

Nearly opposite to the pool of Siloam, on the right-hand side, ascending the bed of the river, are three ancient monuments which are very entire and are named the tombs of Jehoshaphat, and Zachariah, and the pillar of Absalom. The Scriptures inform us that Jehoshaphat was buried in the city of David. Mention is made of Zachariah's violent death, but nothing is said of his burial; and the pillar of Absalom was erected in the King's dale or valley of Shaveh, which Josephus says is two miles distant from Jerusalem; so that none of these monuments are to be considered as properly belonging to the individuals whose names they bear. The two former are cut out of the rock, are square, and adorned with columns. The last is also square at the base, adorned with pilasters, contracts by three stages, and is rounded at the top in the form of a cupola. The columns, pilasters, and cupola, seem to be of Roman architecture, the rest has much the appearance of Jewish. They are situated contiguous to each other on the edge of the valley of Jehoshaphat, which stretches out between the brook Cedron and the Mount of Olives, and is filled with graves dug in the rocky flat, which are

covered with stones, and bear inscriptions in the Hebrew character. Here the Jews still continue to bury their dead as of yore.

A little higher up the brook Cedron, we are shown something like the print of a foot in the edge of its dry rocky bed, which we are informed is the print of our Savior's foot, marking the spot where he was arrested by the officers of the chief priests. The jeweller who sells paste for diamonds is not half so culpable or abominable as the priest who humbugs and traffics in Christianity for gain. If the rock sympathized so much with the arrest of the Blessed Jesus, we should have expected the impression of two feet as well as one. The apostles, who were eye-witnesses of the apprehension of Christ, make no mention of such an occurrence, which they certainly would not have failed to do, had it ever taken place. The impression is a very bad imitation of the human foot, and would in truth be considered as a caricature of a highland brogue. It has evidently been the production of a chisel, which the current of the winter stream has contributed to smooth. There are many such impressions in the streets of London, which are occasioned by the freezing of the water that has entered the crevices of the stone, the lamina of which are detached by the thaw, and washed off by the dashing rain. There is one in Soho Square, near Mr. Trotter's Bazar, which is quite as like the print

of the human foot as that in the brook Cedron, and possesses as good a claim to be that of our Savior as it does.

A little farther on we came to a bridge of one arch, over the brook Cedron, which, like the Ilissus at Athens, is dry at least nine months in the year; it is nearly opposite to the gate of Saint Stephen, and leads from the city to the valley of Jehoshaphat, the gardens of Gethsemane, the Mount of Olives, the road to Bethany and Jericho, and all the east side of the river. A little above the bridge, we pass the tomb of the Virgin Mary, on our right, adjoining the gardens of Gethsemane, and passing them the tombs again commence in the valley and continue for a considerable way. These are too numerous to be the sepulchres of the village of Gethsemane, and, if Jerusalem extended as far north, they are probably the sepulchres of that part of the city which was opposite to them.

Leaving the brook Cedron, at the north end of the above mentioned sepulchres, and crossing the field in a western direction, we came in about a quarter of an hour to what is called the tombs of the kings of Juda. The road down to them is cut in the rock, and the entrance is by a large door also cut in the rock. It leads into a deep excavation, open above, about fifty feet long, forty feet wide, and about twenty feet deep. Heaps of sand and earth are piled up along the sides, and the

whole has much the appearance of a sand-pit. The west end seems to have been ornamented with the greatest care. A cornice with triglyph, regulus, and guttæ pass along the top, and the vine-leaf mantles round the decorations. In the south-west corner, a low narrow door leads into a series of chambers, in each of which there is a number of excavations cut in the rock for the reception of the dead, like those which we saw in Malta and Syracuse, all of which are now empty; and the place is damp and disagreeable. The innermost apartment is adorned above all the rest, and has the mantling vine with clusters of grapes twined round the pilasters and inscribed on the sarcophagi.

Josephus states that "the third wall of the city extended till it came over against the monument of Helena, queen of Adiabene, and then passed by the sepulchral caverns of the kings, and bent again at the tower of the corner, at the monument, which is called the monument of the Fuller, and joined to the old wall at the valley of Cedron," which would be nearly opposite to the place where the tombs terminate in the valley of Cedron or Jehoshaphat, on the other side of the brook; and which is about a mile and a quarter from the well of Jeremiah, at the south-east corner of Mount Zion, where we began to ascend the bed of the Cedron; and the whole compass of Jerusalem would be nearly, as Josephus states it, thirty-three furlongs.

Leaving the tombs of the kings, we crossed the Damascus road and proceeding in a south-west direction with the hill of Scopus on the right, the traveller arrives at the road from Yaffa, and at that part of the ravine where we commenced our examination on the west of the city. Over the whole of this field, which lies to the north of the city, I did not perceive any ditch, nor any very decided marks of any part of it having ever been covered by the city or traversed by the city wall. But it appears from the same respectable historian, that this was the field of their delight, and was covered with gardens of pleasure, and fountains and monuments of illustrious individuals, of whom he mentions that of Helen the queen of Adiabene, Herod, and others. At present that part of the space which lies to the east of the Damascus road is barren and uncultivated, interspersed with Turkish cemeteries, that occupy here and there an elevated spot, which might have been anciently the site of a monument or a tower; and along the edge of the brook Cedron, above the low cultivated spots that fall down towards the brook, there are many pits dug in the side of the rock, full of human bones. This is the modern Golgotha, and it is said they are the relics of the unfortunate sufferers in the late plague that raged in Jerusalem. The ground to the west of the Damascus road was covered with a slight crop of barley.

Near to the wall of the city, on the north, there is still shown the grotto of Jeremiah. It is in the possession of the Turks, and a Santon lives in a small house with a few trees before it, and smokes his pipe in the shade near to the place where the prophet wrote his Lamentations. The north wall of Jerusalem is lined by a small ditch cut in the rock, which may serve to carry off the water from the bottom of the wall, but does not add much either to the strength or the beauty of its appearance.

But it is now time to cross the brook Cedron, and visit the vale of Jehoshaphat, as it is generally called, but which, in the 19th chapter of Jeremiah, is described as the valley of the Son of Hinnom, or the valley of Tophet, which is by the entry of the east gate, a description which tallies exactly with the situation of the vale of Jehoshaphat in relation to Jerusalem; it is, generally speaking, a rocky flat with a few patches of earth here and there; it extends from the small village of Siloa, northwards between the brook Cedron and the mount or hill of Olives, and lies on the east of Jerusalem; it is called the valley of Cedron by Josephus as above quoted. It was the burial place of the ancient Jews as it is that of the modern Jews in Jerusalem. It is about half a mile broad from Cedron to the Mount of Olives, and nearly of the same length from Siloa to the gardens of

Gethsemane. The road to the Mount of Olives, Bethany, Jericho, the dead sea, and the river Jordan passes through it. It is filled with tombs everywhere dug in the rock; some of them are large, indicating the superior condition of their ancient possessors, but the greater part are small and of the ordinary size. Many of the stones are covered with Hebrew inscriptions of the date or import of which I am entirely ignorant, as I am of the language in which they are written. But to the learned in Rabbinical lore, this ancient grave yard is a subject worthy of investigation; his toil might be rewarded by the discovery of many venerable names mentioned in our sacred volume, and his heart would be improved by his meditations in the mansions of the dead.

Approaching the gardens of Gethsemane, which occupy part of the same valley, one honored tomb presses upon the attention, and calls the mind imperiously from the rest. It is the tomb of her who was highly favored among women, the Virgin Mary, the mother of Christ. We have formerly stated that she died on Mount Zion, and here, upon the same authority, we are told that her mortal remains were deposited by the Apostles. The structure which covers this almost deified sepulchre, second only to that at the foot of Mount Calvary, is a small square well-built house, one of the many pious works of St. Helena. It is held in the most pro-

found veneration both by Turks and Christians, both of whom appoint guardians to watch over it. It is open early every morning, shut in the middle of the day, and open again in the evening. The sepulchre of the Blessed Virgin lies in the bottom of a large excavation in the rock, to which we descend by a spacious stair of forty-seven steps. On the sides of the passages, about half way down, are two small recesses called chapels, in which are the tombs of Joachim and Anna, the father and mother of Mary, and that of Joseph, her husband. At the foot of the stair we entered into a handsome church, in the middle of which, considerably removed to the right, is an altar covering the tomb of this illustrious personage. Behind this there is another and a larger altar, and the whole church has an impressive and solemn appearance, and is well worthy of a visit. The author of the advertisement to the second edition of Don Calmet's dictionary of the Bible says, it is trifling with the public to give a plan of the tomb of the Virgin Mary near Jerusalem, since the most enlightened critics have shown that she died and was buried at Ephesus.

From this reputed tomb of the Blessed Virgin, we passed to the contiguous grotto of Gethsemane, whither, as the hierophants expounded, Jesus, being in agony, retired from the garden, and here, in the agonies of his soul, sweated as it were great drops of blood, falling down to the

ground. The door from the garden into the grotto is still shown, but is completely filled up with mud. The gardens of Gethsemane are now of a very miserable description, hedged round with a dry stone fence, and provided with a few olive trees, without either potherbs or vegetables of any kind. A convent has been built in the place, but is now in ruins.

From Gethsemane we wound our way up the Mount of Olives, which is a beautiful round table-shaped hill, covered with verdure, and crops of grain, with a sprinkling of olive trees in different places.

About half way up the hill is a ruined monastery, built on the place where our Savior wept over Jerusalem. From this point the spectator enjoys, perhaps, the best view of the Holy City, and the three hills on which it stood are distinctly seen. The Harám Schereeff, and mosque of the Sakhara appear to particular advantage, and it would be difficult to conceive any thing in the form of a building more light and beautiful. On reaching the summit of the hill, the eye commands a delightful view of the surrounding country; extensive, however, only towards the east, on which side it embraces part of the dead sea and the river Jordan. There is a small village on the top of the mountain, and tolerable good crops of barley growing all round it. It is not relatively high, and the

summit, is not above two miles distant from Jerusalem, and would more properly be called a hill than a mountain. This was the frequent resort of our Savior and his disciples, and every spot around is teeming with interest and scenes that eloquently speak to the heart; but that which imperiously calls away the mind from all the others, is on the highest point of the Mount of Olives, the place where our Savior, blessing his disciples, was taken up into heaven. What a dreadful separation, Christ and his disciples! No parting on earth was ever like unto this. Those who enjoyed his visible presence, and heard the heavenly instruction that flowed from his lips, could best describe their bereavement; but they were stunned and speechless; and who shall attempt to take up the theme? It is like the interruption of the divine intercourse in Paradise, the greatest privation that ever was sustained by man. Yet how unlike! The separation in Paradise left wrath and tribulation, and the curse of a broken law, and man ashamed to show his face under the weight of his offence, and the alarming conviction that the same God would annihilate the guilty race who, by their sins, had occasioned the hiding of his countenance; but the separation on the Mount of Olives left peace and blessing, and the promises of consolation—a restoration of the intercourse with God, since Christ had healed up the breach by which they were divided. The eyes of the Apo-

stles gaze up into heaven; the eye of the body is speedily obscured in a heavenly pursuit; but for the spirit of the Christian in this line of vision there is no vanishing point, it shoots along the tract with its ascending Savior, enters in his presence the mansions of the blessed, and appears, for the first time since the fall, in the presence of a reconciled God. This was an ecstasy not soon to be recovered from; the spirit enjoyed it, but the flesh was unconscious. The Apostles stood gazing up into heaven, till two of its messengers in white apparel recalled their spirits to the scene of their terrestrial operations. "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He shall not come as the avenging God that planted the flaming sword to keep the way of the tree of life in Paradise; but as a reconciled and a blessing God, for he was taken up into heaven in the act of bestowing his blessing, and in like manner we are assured he is to return. Such heavenly strains did not fall ineffectual, the Apostles worshipped their God and Savior, and returned to Jerusalem with great joy.

The localities of both these remarkable occurrences are particularly pointed out. The spot of the Ascension is marked by the print of our Savior's foot in the rock. The last point of contact

between his glorious body and this our earth. Had it been flint or adamant no wonder it should melt, and cling to God, who had assumed an earthly robe, and tabernacled in clay. Over this memorable spot the mother of Constantine the Great built a church and a monastery, the ruins of which still remain; but they are in the hands of the modern Philistines, the Turks, who, for a stipulated sum, permit the Christian pilgrims to walk in the last footstep of their Savior, and having offered up their devotions, to take an impression of it in wax or plaster which they may carry home to their own country, to let their friends touch that which had touched that which had touched the original; and having done so, how much better or wiser will they be? God is a Spirit, and they that worship him must worship him in spirit and in truth, and neither in stone, nor wax, nor plaster of Paris. Twice I visited this memorable spot, and each time it was crowded with devout pilgrims taking casts of the holy vestige. They had to purchase permission from the Turks; but had it not been in possession of the Turks, they would have had to purchase permission from the more mercenary, and not less merciless Romans or Greeks.

Of the place of the Ascension St. Luke says, and "he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from

them, and carried up into heaven." This is Holy Writ, which I think is stronger than any other proof, and therefore believe that he did not ascend from the highest pinnacle of the Mount of Olives. Let those who maintain the contrary produce their evidence.

Bethany is a small village to the east of the Mount of Olives, on the road to Jericho; but not further, perhaps not so far from Jerusalem as the top of that mountain. From Bethany to Jerusalem the road passes by the Mount of Olives. At Bethany Christ raised Lazarus from the dead; and the ruins of a pretty large house, said to have been his, are shown in the neighborhood of the village, and which, if true, he could not have been a very poor man. Still nearer to the village, however, on the south side of an eminence, a small door, in the faced up bank, admits the inquirer, and descending by a flight of steps, he enters a small subterranean chamber, and a door to the left receives him into another small room, in the side of which are the remains of the stony grave in which Lazarus slept, when awakened by the call of Jesus to come forth and enjoy the light and society of his friends, and to live and testify the power of the Son of God. The rock is a compact limestone, and the tomb, though much frequented, is kept in no sort of repair. It is covered with dust and fragments of stones, from the rapacity of visiters breaking and

carrying off portions of this hallowed grave. On the eminence above is a small Turkish mosque, into which I was refused admittance.

The village is small and poor, and the cultivation around it much neglected; but it is a pleasant romantic spot, on the shady side of the Mount of Olives, abounding in trees and long grass. The inhabitants are Mussulmans, Arabs, without one Lazarus or Mary to sit at the feet of Jesus. The shiekh of the village brought me out some barley bread and milk. We sat down under a tree, I filled his pipe with tobacco, and we smoked together for about half an hour, and at parting he was very happy to receive a piastre for having admitted me into the tomb of Lazarus. Bethany is the property of my friend Omar Effendi, and I should have been glad to have seen it in a more thriving condition.

There are two roads by which to return to Jerusalem from Bethany, the one passes over the Mount of Olives, the other winds round the east end of it, and is the shorter and the easier of the two. The disciples may, with equal propriety, be said to have returned from the Mount of Olives by either of the roads. By the lower road we have the greater part of the Mount of Olives on the north or right hand; on the left we were shown the site of the barren fig-tree, the place where Judas hanged himself, and what some suppose to be the mountain of offence, which is but a little elevated above the valley of

Jehoshaphat. Others suppose the mountain of offence to be that hill to the south of Mount Zion, on the other side of the ravine, or what has been called the valley of the Son of Hinnom. It contains the remains of a ruined village, which is generally called the Casa di mal Consiglio, or house of evil counsel; because here the priests, the scribes, and pharisees took counsel against Jesus to put him to death.

Some authors will not allow this to be the mountain of offence; but they take a leap as far the other way, and say that it is Mount Zion; but I do not think their arguments are sufficiently powerful to establish their position; for, in that case, Mount Zion would be the lower city, and Scripture says it was the upper city. Josephus states that the ravine between Mount Zion and the lower city was filled up by the Asmoneans; but the ravine between this hill and Mount Zion is all the way open. He also states, that the besiegers could not get at Mount Zion, without having first possessed themselves of the lower city, which would not apply to any fort erected on the hill, where now stand the remains of what is called the house of evil counsel. Further, were this the case, we should have the sepulchres on the side of the ravine, one of which has been very gratuitously fixed upon as the sepulchre of Christ, and the aceldama, or campo santo, all in the middle of the town. On

which account I consider it more agreeable to the tenor of history, both sacred and profane, to let Mount Zion stand where it is. For notwithstanding that the magical quill of these learned travellers may be sufficiently powerful to move mountains, of which I profess not to entertain a doubt; yet I think they should cease to tune the Orphean lyre to Mount Zion, which, of all mountains, is the least likely to dance to their strains, for we are informed, on the authority of the Psalmist, David, that Mount Zion shall not at any time be removed; but standeth ever still.

CHAPTER XX.

BETHLEHEM—ST. JOHN'S IN THE DESERT—THE VALLEY OF ELAH, WHERE DAVID SLEW GOLIATH—PREPARATIONS FOR THE JOURNEY—DEPARTURE FROM JERUSALEM.

From surveying the scene of our Savior's miracles, his sufferings, crucifixion, and ascension, we now direct our view to the place of his nativity, and, passing out by the gate of Bethlehem, we turn to the left, descend the sloping bank into the ravine, leave on our right the pool of Hezekiah, mount upon the rocky flat on the other side, and proceed in a south-west direction towards this memorable and delightfully situated spot. The road lies over a rocky and barren piece of ground, which, in some cultivated patches, bears a scanty crop of grain, and in others a tolerable production of wild flowers and grass, with large sheets of uncovered rock, on which our animals could scarcely keep their feet. The whole of the scenery, since we entered Palestine, amply confirms the language of Scripture, that this is a land flowing with milk and honey—a land for flocks, and herds, and bees, and fitted for the residence of men whose trade, like the Patriarchs

of old, was in cattle. But even at this early season of the year the general aspect is brown and heathy, and the first part of the journey between Jerusalem and Bethlehem possessing little interest, the mind conjures up its recollections of the illustrious names who have hallowed the scene, and while the vision passes over the memory, the traveller is admonished by his guide to look at the ruined tower of Simeon, the monastery of Elias, in possession of the Greeks, and further on the tomb of Rachel, rising in a rounded top like the whitened sepulchre of an Arab shiekh: it is at present a Turkish oratory, a little to the right of the road, and on a lower level. Further on to the west is the well of which David longed to drink, and of which his mighty men, at the risk of their lives, procured him a supply. Here the road winds round the top of the valley, where by night the angel of the Lord appeared to the shepherds, announcing the blessed tidings that this night Christ the Lord is born in Bethlehem. We are now on holy ground, and having ascended the hill, passed by the village on our right, and arrived at the convent in about two hours after we had set out from Jerusalem.

The convent of Bethlehem is a large good-looking building. It was erected by the same pious Helena, so frequently mentioned above, over the place where Christ the Lord, the Redeemer of mankind, was born of a Virgin; it is said to have

been early taken possession of by the Christians, though no allusion to that effect is made in any part of the New Testament; they were despoiled of it by the persecuting emperor Hadrian, who, out of his contempt for Christianity, erected over the place a statue of Adonis, and celebrated here the infamous rites of his idolatrous worship.

This convent is divided among the Greek, Roman, and Armenian Christians, to each of whom separate parts are assigned as places of worship, and habitations for the monks; but on certain days all may perform their devotions at the altars which are erected over the most memorable spots within these sacred walls. In the upper church, which is in the form of the Latin Cross, and is by far the largest, there is nothing worthy of particular notice, excepting a star in the floor at the further end of it, immediately under the spot in the heavens where the star of Bethlehem became stationary to the eyes of the wise men, and, like it, directly above the place of the nativity in the church below. This church is an excavation cut out of the rock, elegantly fitted up and floored with marble, and to which we descended by a flight of steps, through a long narrow passage. Here we were shown the tomb of Eusebius of Cremona, the study of St. Jerome in which he translated that version of the Bible, which has been adopted by the church of Rome, and called the Vulgate. In another cham-

ber we were shown the tomb of this same venerable father of the church, and at a small distance from it those of Santa Paula and her son Eustachius. This pious Roman Lady, of noble descent, built and endowed several monasteries in the neighborhood, all of which are now in ruins. Next we were shown the chamber of the innocents, in which were buried all the babes of Bethlehem who had been massacred by the barbarous decree of Herod. It is a small chamber cut out of the rock with one column in the middle of it. Next, for every thing here is recorded, we were shown the place where the impatient Joseph remained till the Virgin Mary was delivered of her son.

From this we were conducted into a handsome chapel floored and lined with beautiful marble, and provided on each side with five oratories, answering precisely to the ten cribs or stalls for horses, that the stable in which our Savior was born contained. At the further extremity of this, we came to an altar placed in an arcade, and hollowed out below in the form of an arch to embrace the sacred spot where God, having laid aside his glory, first appeared in the veil of human nature. A glory in the floor composed of marble and jasper, and encircled with silver, marks the place of the auspicious birth. An inscription records the memorable event, Hîc de Virgine Maria Jesus Christus natus est.

From the altar of the Nativity, two steps brought us to the manger in which the infant Jesus was laid. This is also of marble. It is raised about a foot and a half above the floor, and hollowed out like a manger, and the very spot is shown on which the Savior of mankind reposed. Before it is the altar of the magi, on which they presented their prayers, and their adoration. This revered series of sacred vaults is an excavation about twelve feet deep in the rock, and is a very unlikely place ever to have been a stable, as the place in which our Savior was born is represented in Scripture to have been. From the top of the convent we were shown the place in the valley where the angels appeared to the shepherds, the grotto where David cut off the skirts of Saul's robe, the western tower at the cistern of David, the place where Jezebel was eaten of dogs, the convent of Saint Elias, in which there is a stone that still retains the impression of his body, and the grotto adjoining the convent of Bethlehem, where Joseph hid the Virgin Mary, and the infant Jesus, before they fled into Egypt; and she having nursed the babe in it, the chalk in the grotto is still found to be a sovereign remedy for increasing the secretion of milk, and much resorted to by mothers who have occasion for it, and listen to the advice of the Romish priests.

The village of Bethlehem contains about 300 inhabitants, the greater part of whom gain their

livelihood by making beads from the fruit of the Judaic palm, which is the same with the Thebaic palm, already mentioned, carving mother-of-pearl shells with sacred subjects, such as the Holy Family, the Twelve Apostles, Glory to God in the Highest, and in making small tables and crosses of the same, all of which are eagerly purchased by the pilgrims in Jerusalem. It is but a poor village, but it was the birth-place of David, and of David's Lord, which is praise sufficient for any village upon earth. It is not the least among the princes of Juda.

Having left the convent, we passed out at the south gate of Bethlehem, where half the population of the village were assembled, at a contiguous fountain, to witness the march of our cavalcade. We moved on in a southerly direction, over a very rugged and disagreeable road, the rock being completely uncovered in many places, and after an hour's travelling, arrived at Solomon's pools. They are three in number, and are in the shape of a long square, covered with a thick coat of plaster in the inside, and supported by abutments. The workmanship throughout, like every thing Jewish, is more remarkable for strength than beauty. They are situated in the south end of a small valley, and, from the slope of the ground, the one falls considerably below the level of the other. That on the west is nearest the source of the spring, and is the smallest, being about 480 feet long; the second is

about 600 feet; and the third about 660 feet long; the breadth of them all is nearly the same, about 270 feet. The fountains communicate freely with each other, and are capable of containing a great deal of water, which they discharge into a small aqueduct that conveys it to Jerusalem. Both fountains and aqueduct are said to have been made by Solomon the son of David, and the antiquity of their appearance bears testimony to the truth of the statement.

On our return to Jerusalem, after passing the gate of Bethlehem, we descended into the valley to take a view of the ruined church or convent, which the pious Helena built over the place in the valley where the angels appeared to the shepherds, and announced to them the joyful tidings of the birth of Christ. It is curious that this interesting event should also have taken place in a grotto, and in a grotto dug in the bottom of a valley, as if on purpose to meet the occasion. Every thing about it is now in ruins, and, saving the small subterraneous chamber in which the interview with the heavenly messengers took place, there is nothing else to be seen. The valley is about half a mile broad, runs from north to south, and is quite close to Bethlehem, on the east, between it and Jerusalem. Thither we now directed our steps, and entered the Holy City at sun-set, a little before the closing of the gates.

The next place that we visited in the neighborhood of Jerusalem, was St. John's in the desert. Here we did not travel in company, but each went as it was most convenient. One morning in the beginning of May, I went out by the gate of Bethlehem, and turning to the right, crossed the line of the ravine, and proceeded in a westerly direction. In about ten minutes we came to a cistern, with very little water, said to be the upper fountain of Gihon. It is dug in the rock, in the same manner as the pools of Solomon beyond Bethlehem, plastered within, and supported by buttresses, and is not much inferior to the smallest of them in dimensions. Here we are informed that Zadok, the priest, and Nathan, the prophet, anointed Solomon King over Israel. A small burial ground lay down to the left, a flock of sheep were feeding around, their shepherd had taken his station on an elevated rock, encompassed with ruins, that rises on the right, to catch the beams of the morning sun, and with his almost tuneless reed, was toiling at a native air. It hardly required the vicinity of Jerusalem, the Mount of Olives, or a recollection of the wisest of men, to render this a most interesting scene. We proceeded over the hill, and in about twenty minutes arrived at the convent of the Holy Cross, which is pleasantly situated on the edge of a deep ravine, and there is a hole under the great altar in the church, where the tree grew, of which the

true cross was made. This convent, to the great annoyance of the Romish, is in possession of the Greek monks.

We next passed the tombs of the illustrious Maccabees, situated on the summit of a lofty hill on our right, and had a distant view of the interesting country of Samuel the seer, and in about an hour after leaving the convent, in Jerusalem, we arrived at the convent of St. John. This monastery is built over the spot where John the Baptist, the forerunner of our blessed Savior was born. How this place came to be ascertained as the birth-place of John I do not know. Mention is made of his father, Zacharias, who was a priest of the course of Abia, and burnt incense in his turn, in the Temple of the Lord, also of his mother Elisabeth. Both of them were old, and John was the child of their old age. His birth was foretold by an angel, and his father was dumb, from the time that he had seen the vision till his son was eight days old; but nothing is said of the place of his birth in any part of the New Testament. However, in the church belonging to the convent, we read on the left of a splendid altar, the following inscription: Hîc præcursor Domini natus est. Here the forerunner of the Lord was born. On the right is the altar of Zacharias, and that of the visitation. The church is well proportioned, with a number of handsome columns, some tolerably

good mosaic in the floor; and a portrait of John the Baptist stuck up against the wall; but it has a poor and deserted appearance, as if its votaries were few, and but little concerned about preserving its ancient grandeur. The situation, however, is exceedingly pleasant, the monks are provided with excellent apartments, and the refectory furnished me with a comfortable breakfast of coffee and melted butter.

The prospect from the top of the convent presented to the eye a small cultivated valley, with the sides of the rising ground terraced, and planted with the olive, the vine, and the fig-tree, and many indications that this species of agriculture had been at one time much more extensive than at present. The lofty Modin falls also within the range of vision; it is crowned with the ruined palace of the Maccabees, and the burial place of the same illustrious family: the valley of Turpentine, where David slew Goliath of Gath, and to the north thereof, the country of Samuel, the man of God, and close to the convent the house of Elisabeth, the reputed scene of that delightful interview mentioned in the Gospels between the mother of our Lord and the mother of his forerunner, John the Baptist. The babes still slumbered in the womb, yet the mothers were instructed from Heaven of the high character of those to whom they were destined to give birth. This interview took place in the hill

country, in the house of Zacharias, in a city of Juda. The parties were near relatives and friends, and each having been supernaturally informed of the condition of the other, gave vent to the feelings of her soul in the most tender and affectionate language, full of gratitude to God for his mercy in making them the highly-favored instruments of so much good to our fallen race. No interview on record was ever equal to this, whether we consider the personages, the subjects of their mutual congratulation, or the pathetic manner in which it is told by the Evangelist Luke. Here Elisabeth died, and here she is said to have been buried; and over the spot a monastery and church were erected, all of which are now in ruins.

Having examined this memorable spot, we proceeded through the village, crossed a small stream that trickled along the valley, and wound our way over a barren track, which industry has cultivated in terraces, and which, though called the desert, is really better cultivated, and more numerously inhabited than any part in the neighborhood of Jerusalem. Having travelled about three quarters of an hour in a north-west direction, we came to a casale, or country village, named Colonia, which lay down on our right. Small fields of grain occur in different places; the olive, the vine, and fig-trees abound; and here at least the desert may be said to bud, and blossom like the rose. About a quarter

of an hour further, and in the same direction, but without any regular track to guide our steps, we arrived in company with a native of Calonia, at the cave of St. John. It is situated on the edge of a deep rocky ravine, abounding in trees, among which are many of those called locust-trees, which shows that, whatever may have really been the food of the forerunner of our Savior, the fruit of the tree is what the early Christians understood by the locust mentioned in the Gospels. Close by the cave there is a small fountain of fresh water, supplied by a stream from the rock, and the ruins of a small monastery that had been built over the early residence of the messenger of Christ. A small cave, about 10 feet square, and the scattered fragments of a small edifice, are all that remain to testify the splendor with which the middle ages decorated this interesting spot. The vicinity of a village, and the cultivation consequent upon it, have taken away much of the desert appearance which it once possessed; for now a residence in this place would not be any greater banishment from the society of man, than in the neighborhood of any town or village in Judea.

From the cave of St. John we descended the hill in an easterly direction, and, having crossed a cultivated, and tolerably-sized valley for these parts, we arrived in about 20 minutes at the place in the valley of Turpentine, which is recorded as the

scene of conflict between David and Goliath. Nothing can be better described than the ground occupied by the two opposing armies is, in the language of Scripture: "And Saul, and the men of Israel, were gathered together, and pitched by the valley of Elah (Turpentine), and set the battle in array against the Philistines, and the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side, and there was a valley between them." This valley is the valley of Elah; it is a small valley, and the place of their encampment is pointed out where it narrows into a broad deep ravine; part of it was in crop, and part of it under the plough, which was drawn by a couple of oxen. A small stream which had shrunk almost under its stony bed, passes through it from east to west, from which we are informed, that David chose out five smooth stones, and hasted and ran to meet the haughty champion of Gath. A well of water under the bank, with a few olive trees above, on the north side of the valley, are said to mark the spot of the shepherd's triumph over his boasting antagonist. Saul and his men probably occupied the side of the valley which is nearest to Jerusalem, on which the ground is higher, and more rugged than on the other side, which was occupied by the Philistines, who, after their defeat, retreated to Ekron, and David brought the head of the Philistine to Jerusalem. From Elah

we returned along a pleasant and picturesque road to the convent of St. John, and thence retraced our steps to Jerusalem, which we entered a little before sun-set.

The annual procession of the pilgrims to the river Jordan, accompanied by the governor of Jerusalem, took place a few days after the celebration of the Greek Easter, during the time that we were in the holy city; but from indisposition the noble traveller did not accompany them on that interesting occasion. Captain Corry was the only one of the party who joined the procession. I proceeded out by the gate of David to the top of Mount Zion, and saw the green standard unfurled, and the motley train of soldiers and pilgrims, some on horses, some on mules, some on asses, some on foot, move from their place of rendezvous, above the valley of Jehoshaphat, and gradually withdraw till the extended base of the Mount of Olives hid them from the view. The object of the governor and Turkish soldiers was to protect the pilgrims from the assaults of the plundering Arabs of the district, and the object of the pilgrims was to bathe in the Jordan, and to dip their robes in its hallowed stream; these they dry and carry home with them, and carefully preserve to be the last robes that wrap their exanimated clay when dressed for the tomb. The journey and ceremony together generally occupy the greater part of three days,

though many of the travellers perform it in two; during which they visit the river Jordan and the dead sea, and many of them perform their ablutions in both, and will probably find both the salt water and the fresh to answer equally well the object for which they use them.

The concerns of eternity are of too serious consideration to be hinted at in jest; but what a foolish and unprofitable task do these men propose to themselves and their followers, who load the plain and simple religion of Jesus with a farrago of ceremonies, or to think that there is any way of propitiating an offended Deity, but that which is revealed to us in his word. It is to paganize Christianity, which disclaims all oblations and sacrifices, but those of a contrite heart and life, and complete reliance on the merits of the Son of God; it is to withdraw the soul from confiding in Christ, and acceptance through him, and to place the hopes of salvation in pilgrimages, relics, intercessions of saints, or winding sheets washed in the Jordan, to help them through the strait gate; in fine, it is virtually to deny the efficacy of Christ's atonement, to blaspheme God, and to seek for salvation in another way than that which is offered in the Gospel.

On the 5th of May, at a quarter past eleven o'clock, as I was returning from the house of Omar Effendi, my attention was arrested by a central eclipse of the sun, the centre of the luminous

body was completely obscured, and the light flamed out in a circle all round it. It excited very little curiosity among the natives of Jerusalem, hardly any of whom seemed to know or recollect that darkness over all the land accompanied the sufferings of the Son of God in this devoted city.

In this account of the environs of Jerusalem, two places, which we did not visit, are omitted, Emmaus and Hebron. The former is within two hours' ride of the Holy City, to the north-west of Modin, in what I have mentioned as the country of Samuel, whose burial place is much honored, and covered by a Turkish mosque. To the west of Emaus are shown the mountain of Gibeon and the valley of Ajalon, where the sun and moon stood still at the prayer of Joshua the Son of Nun, the illustrious chief of the armies of Israel.

Hebron is seven hours distant from Jerusalem, and five hours to the south-west of Bethlehem. It is still a considerable village, with part of an old castle remaining from the time of the Jews, and contains an elegant mosque, built over the cave of Machpelah the burial place of Abraham and Sarah, Isaac and Rebekah, and the ancient patriarchs of God's peculiar people. Their tombs are still exhibited in the interior of the mosque, but the entrance into the cave or sight of the relics, which the Turks, though I believe without any just ground, declare still to exist, is peremptorily denied.

In taking a retrospective view of his different walks, the traveller cannot help exclaiming what a wonderful place is Jerusalem? there is nothing comely or beautiful in her appearance, but listen to her story; every part within and around her walls has been the scene of some great and miraculous event, each of them marking a progressive stage in the consummation of that plan by which the Almighty was pleased to accomplish our salvation by the birth, life, death, resurrection, and ascension of Jesus Christ. Revisit the reputed scene of each event in detail, there is nothing of cotemporary existence to delight the eye; but the flood-gates of all our feelings are unlocked in succession, and the mind is by turns delighted and refined, and humbled in a conscious inadequacy of keeping its faculties alive, and of sustaining throughout that intense and solemn fervor with which it becomes the Christian to look upon each hallowed spot in this sacred ground. He pauses in his rounds, and baits in retirement, and with renovated vigor recommences the review, and after a little success in his often baffled, and often resumed attempts, he gladly hopes that the scenes will become less fatiguing as they become more familiar, and that in time the heart of earthly mould will become etherialized and purified, and possess a train of spiritual meditation that without exhaustion will carry it through these heavenly scenes, and that

from often visiting this theatre of men and angels, and where God himself appeared in human form, he will become wiser and better, and, like the glorified spirits in heaven, will feel it to be his meat and drink to do the will of God. He casts his eye upon the thousands of Christians, who for years, or from their infancy, have enjoyed these golden opportunities of amelioration, and when instead of finding a more staid and perfect, or more enlightened Christian, purified from sin, and prepared to make a happy transit through the night of the grave to the mansions of heavenly light and life, he sees them selfish and unregenerate and troubled about many things; old in craft and avarice, and hardened in the ways of iniquity, he is irresistibly forced to conclude the absolute nothingness of place, in the permanent improvement of the human heart, and that nothing but the grace of God, which is equally promised and equally powerful to people of every clime and of every tongue, can change the character or life of man, and that without its quickening influence, neither Moses, nor the prophets, nor Paul, nor Apollos, nor the mighty deeds done in Jerusalem, nor the mighty words spoken in Sinai, are of any avail, but fall unawakening and unimpressive on the heart, like the most charming melody upon the deafened ear, or the most genial light upon the sightless eye.

The physician who visits Jerusalem, may assure

himself of a cordial reception, provided he is properly recommended, and the best of all recommendations is that of travelling with a family of distinction. Both Turks and Arabs and oriental Christians are perfect gluttons in physic, and place greater confidence in its wonder-working powers, than the more enlightened people in Europe are disposed to do; but they have been so often gulled by pretenders to the art, that a solitary traveller declaring himself to be of that profession is looked upon with suspicion, and must work his way through lengthened files of gossipping quacks and anile competitors, fraught with legions of nostrums from every country under heaven, against every ailment with which the human body can be assailed, from a scratch of the finger to a scirrhous ulcer or a pestilential boil. But all their clamours are silenced by such an introduction, his prescriptions are received with unlimited confidence, and applications for advice are without end. Crowds of invalids, the halt, the blind, the lame, and the sick of every disease, collected from all quarters of the country assail him, so that unless he give his whole time up to them, he will find it impossible to satisfy their demands. It is the hardest of all refusals for a medical man at any time to decline giving advice for the health of a fellow-creature, but more especially so in Jerusalem. The patients seize upon him as if only he stood between them and death; they fall

down before him on the ground, grasp his legs, kiss his feet, and supplicate him for the love of God, to look at them and prescribe for their complaints. They rarely present him with silver or gold, but the father, the mother, the sister, the brother, or some friend or relation of the patient stands by with a sheep, a lamb, or a goat, a chaplet of beads, a carved shell, or some other portion of his property to reward him for his trouble. The soul is touched when the body suffers, and any thing for health. Whether he is in his lodgings, walks in the streets, or sits down in the market-place, the physician is equally beset; some needy sufferer finds him out, and comes up under the wings of some favored Turk, who prefers an unnecessary request in behalf of the invalid: no sooner has he prescribed for one, than another victim of disease pathetically assails him, and thus he is kept in constant employ and hunted, as if by a dog, both over town and country.

The medical practitioner who travels in those countries and wishes to be useful, which it is hoped every member of the profession does, should take along with him a set of surgical instruments, particularly such as are necessary for operations on the eye, and for laying open fistulous sores; also a chest of medicines well stored with calomel and jalap, bark, the liquor of ammonia, which from the debilitated state of the digestive organs, oc-

casioned by the excessive use of tobacco, he will find of great service; powders for making soda-water and the spirits of nitrous ether, he will find universally called for, and a small quantity of them will be sufficient to secure him the temporary friendship of any great man in the country; he ought also to take opium along with him, which, strange as it may appear, I hardly ever found good in those countries, and he will find the ointment of the nitrate of mercury of great service in the eruptive diseases on which he will often be consulted. Such other medicines as he may have occasion for he will generally meet with in the convents or the shops of the country. If it fall to his lot, as it did to mine, he will have many eyes to operate upon and many fistulous sores to lay open, most of them arising from neglected gun-shot wounds, which are very frequent in those countries, where every man who carries a gun may fire it almost with impunity at any other man who comes in his way.

It is now time to think of leaving the Holy City, previous to which it is necessary to obtain a passport from the Pasha of Acre, and as there are two roads by which the traveller may go to Bisan, it is necessary to specify by which of the routes he intends to proceed, in order that each of the petty towns or villages that occur in the way, may be particularly specified in the passport, so that none

of the shiekhs or governors may interrupt or detain the traveller under any captious or frivolous pretext of their own. It is ten chances to one that the passport will not be asked for once during the whole of the journey, but if it should and the traveller have none to present, then there is a sufficient plea for fleecing him of his money, or making him their prisoner; till he can obtain an order to proceed, a dilemma which every prudent man would wish to avoid. Every one of these petty chiefs are extortioners, selfish and cruel when they can be so with impunity, and it is only the dread of their superiors that makes them honest or tolerant, and no principal of philanthropy or integrity in the heart.

The roads to Bisan are one by Jericho, up the pleasing and fertile banks of the Jordan, the other by Nablous and Jennin through the mountainous district, both of which are full of interesting scenes and places of glorious recollection. The former is the shortest, and, had it been also the safest or equally safe, would probably have been preferred; but the unkindly disposition of the natives counterbalances every inducement. The traveller is liable to be insulted, plundered, and stopt in his journey. Even the presence of one or two Turkish soldiers is insufficient to protect him; for though the country is under the government of the Turks, yet their power is more nominal than real, and their

orders are only obeyed when backed by the efficient accompaniment of an armed force, which the governors are unwilling to send often into these quarters, least if frequently repeated it also might be set at defiance; besides, had any accident befallen the noble travellers, he would have been the person from whom the Porte would have demanded satisfaction, so that in placing them under the protection of the Pasha of Acre, all responsibility was transferred from the governor of Jerusalem, which, though itself is in the Pashalic of Damascus, yet it is every where surrounded by the Pashalic of Acre. For these reasons the governor of Jerusalem recommended to his noble visiter to travel by the way of Nablous, being unable to guarantee his safety by that of Jericho, and in sending to Acre for the passport, desired that Nablous, Bisan, Tiberias, Nazareth, the source of the river Jordan, and other places in the route by which he intended to travel to Damascus, might all be specially mentioned. All these precautions were considered as necessary, notwithstanding the general Firmans from the Porte authorizing us to travel in these parts.

It was also necessary, in order to obtain money, to send the drafts on Constantinople to Acre, for at Jerusalem the governor either does not possess the cash, or is afraid to part with it that way; so little are they acquainted with money transactions

that even at Acre, I believe, occasional difficulties are met with; but, through the good word of the Lady Hester Stanhope, nothing of the kind occurred in the present instance. These affairs having been arranged, we were prepared to quit the Holy City. But this I cannot do without once more returning to my worthy friend, Omar Effendi, whose friendship for me remained unabated, and whose anxiety for my continuing in Jerusalem, increased as the day of our departure approached.

The inflammation in his eyes had undergone several exacerbations, which had been successively subdued, and he remained free from pain with great and manifest improvement; but still much organic irritability, and a disposition to relapse even on moderate exposure to light, which was much aggravated by his own impatience; for he was so pleased to see the eye resume its natural color, free of sanguineous suffusion, that he kept constantly examining it at the glass, and turning up, and pulling down the eye-lids, on the slightest pain, to see if the inflammation were returning, which, if it did, there was no person in Jerusalem, he said, who could remove it when I was gone. This was the subject of many prayers, and many pious ejaculations, and many earnest entreaties for me to remain in Jerusalem, or to give my word that I would return and live among them, which were so often repeated, as to make refusal, which is at all times unpleasant, truly painful. But I received

other, and more substantial, proofs of the gratitude of this noble Turk, for the services which I had rendered him.

Two days before I left the Holy City, the interpreter entered my apartment when I was reposing during the heat of the day, after my morning's fatigue, and informed me, that he had just come from the Capo Verde, whose servant was standing at the gate of the convent, with an Arab horse, saddled and bridled ready for the journey, of which he begged my acceptance; and that he was desired to say, that if a present of robes would be more agreeable to me, they were ready, and that I had only to signify the preference. Could I have brought him to England, the horse would have been to me the most acceptable of all presents; but every arrangement having been already made for the journey, I considered it unnecessary for me to accept of a horse which I should ride only for a few days, when I should be obliged to sell it, and thus undergo the double mortification of parting, first with my friend, and then with his present. Accordingly, I desired the interpreter to return my grateful thanks to the Capo Verde for the honor he had done me by the offer of such a valuable present; that I considered any services that I had rendered him in my professional capacity amply requited by the unremitting and unparalleled civilities that he had constantly shown me during the whole period of my residence in Jeru-

salem; but since, over and above so many signal marks of favor, he was pleased to press upon me the acceptance of a gift, that robes would certainly be more agreeable; for that, whatever I received from him, I should wish to take along with me to my native country, and to keep it during the remainder of my life.

The interpreter, having delivered this message to Omar Effendi, returned immediately to the convent, accompanied by another of his servants, bearing an India shawl, two white turbans of India muslin, and three pieces of Damascus silk for caftans, of which he requested my acceptance, adding, at the same time, that he wished to see me as soon as convenient. Having received the present from the hand of the servant, I proceeded immediately to the house of his master, and after talking and smoking with him for about an hour, when I was on the point of going away, he called the servant to bring him his own Abba, which he put on me, saying, that he had received it in a present from his excellent friend Ibrahim, the Pasha of Damascus, and now begged of me to accept of it, and wear it as a pledge of his affection and esteem; adding, that while I travelled in the country, I should find it a more effectual protection than the dress of the Bedoweens, in which I proposed to travel. It was a goodly robe, of the finest texture, and of the manufacture of Bagdadt; the

body and sleeves were lined with yellow silk, the shoulders and corners with rich green satin, and highly embroidered; and nothing could be more light or pleasant to wear.

Some neglect on the part of the shiekh of the caravan, detained us a day longer in the Holy City than we expected, so that I had an opportunity of seeing the worthy gentleman several times after I considered that I had taken leave of him. On the morning of our departure, his servant came to the convent before the interpreter, and, being admitted, informed me, that his master wished to see me; I went directly with him, wearing the Abba that I had received from him the day before; and, meeting the interpreter by the way, we went all in company. The Capo Verde rose in his usual way to receive us on our entrance; but there was in all his demeanor a certain melancholy, which he appeared anxious to conceal, by frequently attempting to smile, and say pleasant things; but the whole tone of his countenance was sorrowful, and the frequent tear starting in his eye showed that the predominant feeling in his heart was different from mirth. We were entertained with our usual fare of coffee and tobacco, on our first going in, and, in a short time, an excellent breakfast was placed before us, of which Taher Effendi, the head of the law, came, and partook. As soon as the repast was finished, I was impatient to take leave;

but that was as impossible, without smoking a pipe of tobacco, as it would be to leave the dinner-table here without drinking a glass of wine, which being complied with, I was permitted to go to the convent; but under a promise that I should visit him in passing, as the road lay near his house. Having arranged my affairs at the convent, I got my pipe, my flask of water, and my other accoutrements, and, mounting my mule with the foremost, I had scarcely turned his head down the street, when I found the interpreter, and the chamberlain of the Capo Verde, waiting for me; so that had I been inclined, I could not have availed myself of the over-squeamish European fashion of leaving my friend without taking leave at all. For the first time, I was conducted up a long narrow passage, and, alighting at the door of the haram, whither my good friend had retired, a servant received my quadruped, and I entered to bid him a long adieu. I found the worthy gentleman in better spirits than I expected; the morning cloud had passed away, and he saluted me in a voice of cheerful benignity, "Well, this is the last time; you are going to leave us?" I replied in the affirmative, "yes, but I shall carry you with me in my heart," "and you shall remain in the conversation of mine," rejoined the worthy schereef, "but I hope to see you again in Jerusalem, and then you must come and live in my house, and not go to the convent; you see it

is large enough; you shall have a quarter of it to yourself." I assured him, if circumstances permitted, "that I should be truly happy to revisit Jerusalem, when I should gladly avail myself of his invitation. On saying this, I held out my hand, which he grasped in the most affectionate manner; and, embracing me in his arms, called out, "go in peace; glory to God! glory to God! God give you health! God give you a good journey! Come back to Jerusalem, and I will illuminate the house! This is the first house that you visited in Jerusalem, and I wished it should be the last. Glory to God! glory to God! go in peace, go in peace, go in peace!" How delightful do the sayings of a friend repeat upon the ear of recollection! they are like the fanning of an angel's wing, to kindle in our heart the flame of affection for all mankind! It was impossible not to be penetrated with such expressions of regard, imparted with an ardor that left no doubt of the sincerity and warmth of the heart from which this proceeded. I gradually withdrew from his relaxing embrace, though, at every effort, his arms were again pressed to retain me, and left him alone in his apartment. As I passed through the landing-place, his women were standing at the door of the haram, uttering prayers for my prosperity, and thanking me for the services that I had rendered to the Capo Verde, wished that God would put it in my heart to return, and

dwell in Jerusalem. Half frantic with the overwhelming emotions of this tender adieu, I left the mansion of Omar Effendi; and, mounting my animal, which was held for me at the foot of the stair, was soon out of the hearing of their valedictions, though the recollection of their uniform kindness shall never be effaced from my memory. In a few minutes I passed the Damascus gate, and was without the walls of Jerusalem, where I joined the noble travellers, and proceeded on the way to Nablous. The chamberlain of the Capo Verde mounted his horse to convey me out of town, and rode in front of the cavalcade as far as a Turkish oratory, on the right-hand side of the way, about a mile from Jerusalem; when, having complied with the orders of his master, he returned, waving his hand as he passed at a rapid pace, and muttering some Arabic sentences, in token of adieu, which I did not understand.

CHAPTER XX.

JOURNEY TO NABLOUS—KHAN LEBAN—NABLOUS—SEBASTE, OR SAMARIA—JENIN—BISAN—TIBERIAS, &c.

We left the Holy City on the 8th of May, at eight o'clock in the morning, having remained in it three and twenty days. The road is rough and stony, and the country rugged and mountainous, unsusceptible of any species of cultivation, except by being terraced, like what we saw at St. John's in the desert, and in the island of Malta, where the system was probably introduced by the Knights, and there are many traces of its having been cultivated in that manner. Under this species of ornamental culture, Jerusalem might then appear worthy of the epithet bestowed on it by Pliny, as being by far the most beautiful city of the East. At present it is perfectly naked, and stands in the midst of the most barren ground I ever saw. It is relatively low in its situation, and is enclosed by low mountains on the north and on the east, a high one on the south, and a low rocky flat on the west, stretching out toward Bethlehem.

ROYAL BRANCH OF THE ASIATIC SOCIETY

In three hours and a half from Jerusalem, we arrived at Beer, which seems to have been once a place of considerable consequence, and is said to be the place alluded to in Judges, "And Jotham ran away and fled, and went to Beer." The Beerites are named among those who followed Joab in pursuing Sheba the son of Bichri. It has a well of good water, from which it derives the name Beer, which signifies a well. Close to it are the mouldering walls of a ruined khan, and on the top of the hill two large arches of a ruined convent.

Leaving Beer, we came in a little time to a place where two roads meet, and proceeded along the right for Nablous. After two hours' travelling along the same stony path, we passed the village of Einbroot, which is finely situated on our left, on the top of a hill. The adjoining valley is well cultivated, and the sides of the hills are raised in terraces, and planted with the olive, the vine, and the fig-tree. On approaching Einbroot the guide of the caravan called out for us to march in close order. Here it was reported that we were in danger of being attacked by banditti, and that the muskets were seen pointed at us over the stones; but upon the guide, who rode considerably in advance, informing them who the party were whom they meant to attack, that they travelled under the protection of a firman from the Porte and the Pasha of Acre, and what was, perhaps, as powerful a dissuasive,

that we were armed, and could fight as well as they could, they withdrew their weapons of offence, and remained quiet. A little further on we passed two villages on our left, the names of which I did not learn. The road lay partly through a rocky dell, and partly through a narrow cultivated valley; but the general aspect of the country was particularly wild and barren. The next village that we passed was called Engeeb, also on the top of a hill on the left, and the adjoining ground was well cultivated in the same manner. After this we passed a fine looking picturesque hill, every way susceptible of cultivation, at the foot of which we entered the small valley of Khan Lebân, where we found the ruins of an old khan, with many mouldering vaults, and a plentiful spring of clear water, much infested with small worms. It derives its name from a village called Lebân, at the other end of the valley. It is eight hours from Jerusalem, and here we pitched our tents for the night, the place being agreeable and convenient, with plenty of grass for the animals.

Next morning, the 9th, we resumed our journey at a quarter before seven o'clock, and as we held our way through the narrow valley, were extremely delighted with the variety of shade and sunshine that lay on its verdant surface, as the mountain rose or fell upon its side. Having passed the village of Lebân, the road, winding with the valley, pro-

ceeds in a northern direction. Here the ground is rich and well cultivated, and several ploughs were busily engaged. We next passed the village of Zanid, and travelling for a considerable time over a mountainous and barren track, descended into a fertile valley, where we found the reapers cutting down an excellent crop of barley. Here are three comfortable looking villages near each other; the first is named Cousa, the second Anabous, and the third Couara. We are now about two hours and a half from Nablous. The ground in this valley is remarkably stony, but well cultivated. Having ascended the hill, we passed on our right the tomb of the Patriarch Joseph, situated in the plain below. It is now a Turkish oratory, with a whitened dome, like the tomb of his mother Rachel, on the road between Jerusalem and Bethlehem. At a little distance, in the same plain, and nearer to the mountain, probably Gerezim, we saw another building resembling the tomb of an Arab shiekh, and said to be Jacob's Well. At the top of the hill we opened a fine olive grove, with a stream of water in front of it. Here, being anxious to have a view of Jacob's Well, we proceeded across the field in that direction; but had not advanced far till we were assailed by prohibitory calls from a small fort on the side of the hill. To which, however, as we did not understand them, we, at first, paid no attention; but the calls were speedily followed by the

discharge of a musket fired across our front. This arrested our progress, and drew our attention to the place from which it came. Upon this the calls were redoubled, and our guide coming up, informed us, that we were addressed by the guard, who was placed there to keep the pass, and that we could not proceed to Jacob's Well. We had previously been informed that the Arabs around Nablous were in arms against the governor; but this is the only specimen of Turkish vigilance that occurred to us on the road. We saw no symptoms of rebellion among the Arabs.

We now crossed the stream, and resumed the road to Nablous, through the olive grove, accompanied by a man, who said he had been sent by the governor to welcome us to the town, and conduct us thither. We proceeded through the bazars, which presented a substantial appearance, and were well stored with fruit and vegetables, cloths, shoes, boots, tobacco and tobacco-pipes, and all sorts of commodities usually met with in those countries; and such a degree of quiet and comfort seemed to pervade the town, as showed that the citizens entertained very little apprehension from the disturbances without. All this time we had imagined that our man was conducting us to the palace of the governor, and on turning a little off the street, and passing a large gateway, were rather disappointed to find ourselves in the open court of a large khan,

and still more so on being informed that here we must wait the pleasure of the governor, who was then asleep in his haram. This piece of intelligence was but little relished by any of the party, and we more than suspected that our officious conductor, who met us at the river, was but a self-constituted messenger from the governor of Nablous, who, under this nefarious pretence, having got us into the net, was going to make his own terms before he let us out.

We were impatient to proceed, and there was no time for delay, as we wished to reach Sebasté that night, and the intrapping knave having refused to open the door of the khan, the Albanian soldier, who accompanied us from Jerusalem, was despatched to acquaint the governor of Nablous with our situation, and our desire to continue our journey. Perceiving this our gentleman began to relax, probably from an apprehension that his expedient for raising the wind would not, in the present instance, be attended with the success he had anticipated, and modestly shifted his ground so far as to say, that he would let us out if we gave him a little money for having conducted us in; a proposal which was treated with merited contempt; and the noble traveller, who perceived the full force of it, instantly mounted his horse, and ordered the door of the khan to be opened. Our man then stept forward, and lowering his tone, or rather

his terms, exclaimed, "You must pay, at least, for all who are not Englishmen." An exception which only created another laugh; and he was humorously asked if he knew who were Englishmen and who were not. The Earl and Countess of Belmore he allowed were Englishmen, and might, therefore, pass scot free. The same honor he awarded to the rest of the party, with the exception of myself, who, he protested, was an Arab, or some sort of Oriental Christian; and, therefore, in his view of things, liable to pay the caphar. This only produced another laugh, and his shrinking soul began to feel that he should not be much enriched by his contemptible stratagem, when our Albanian returned with the compliments of the governor's brother, saying, that his excellency would have been happy to have seen the noble travellers; but since it was inconvenient for them to wait till he had finished his nap in the haram, they were at perfect liberty to proceed, and he wished them a good journey. This gave the death-blow to the scheme of our detainer, whose blank and mortified aspect it would be difficult to describe when he saw the whole party pass out by the gate of the khan, leaving him whatever dust might fall from their shoes, but not so much as the touch of a farthing. He took his revenge, however, on one of the Armenian servants, who very inconsiderately remained behind, and whom he seized at the gate of the city; on the de-

mand of a caphar of two piastres, which the poor man not being able to pay, was obliged to leave his gun in pledge, under the promise that he should have it on paying the forfeited demand, which, to claim, would but occasion the forfeiture of another two piastres.

Nablous is a respectable good looking country town. I have written the name as it is pronounced by the Turks and Arabs in Syria who do not speak Italian. The Christians, who speak Italian, call it Nablosa. The word in its Greek origin is Neapolis, or *Newton*. It is situated on the west side of a narrow, but pleasant vale, and is plentifully supplied with water. The vale runs from north to south, and is bounded on the east by Mount Gerezim, and on the west by Mount Ebal. We read in the Sacred Writings that the blessing was upon the former, and the curse upon the latter. The environs of the town are adorned with small gardens which skirt the banks of the river that waters the valley. We passed its scarcely moistened bed, and a little above the town saw an ancient bridge with twelve arches, which were still capable of maintaining the communication between the two sides of the valley. In about three quarters of an hour from Nablous we came to a copious spring of good water, which was called Beersheba. This is the broadest and best cultivated part of the valley, and the people were busily engaged in reaping a scanty

crop of barley. On Mount Ebal, the hill opposite, we saw a considerable village, and a large building like a ruined fort. Whether the curse still rests upon it or not, I cannot say; but it is far from being so fertile as the opposite side of the valley. In about a quarter of an hour from Beersheba we reached the top of the hill, and as we wound our way down the other side, had an excellent view of the delightfully situated Sebasté. In a few minutes we passed a ruined aqueduct of Roman architecture, and pitched our tents at the bottom of the hill, nearly opposite to its unworthy successor, a poor village of the same name, having travelled this day about nine hours.

Sebasté, as we learn from the XVth Book of Josephus on the Antiquities of the Jews, is the name that Herod gave to the ancient city of Samaria when he rebuilt and fortified it, and converted the greater part of it into a citadel, and ornamented it with all sorts of decorations, and erected in it a noble temple, which was illustrious, both on account of its size and beauty, and which was intended to exhibit to after-ages a specimen of his taste and beneficence, and, therefore, he named it Sebasté, which is but the Greek word for Augusta, in honor of the Roman Emperor. The same historian says, that it was twenty furlongs in circumference, and that it was one day's journey from Jerusalem. According to our rate of travelling it

is sixteen hours, or about eight and forty miles; but in both statements I think the historian correct. The situation is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley, and when fortified, as it is stated to have been by Herod, one would have imagined that, in the ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains.

The present village is small and poor, and after passing the valley the ascent to it is very steep; but viewed from the station of our tents, is extremely interesting, both from its natural situation, and from the picturesque remains of a ruined convent of good Gothic architecture.

Having passed the village towards the middle of the first terrace, there is a number of columns still standing. I counted twelve in one row, besides several that stood apart, the brotherless remains of other rows. The situation is extremely delightful, and my guide informed me that they belonged to the serai, or palace. On the next terrace there are no remains of solid building, but heaps of stone and

lime, and rubbish mixt with the soil in great profusion. Ascending to the third or highest terrace, the traces of former building were not so numerous, but we enjoyed a delightful view of the surrounding country. The eye passed over the deep valley that encompasses the hill of Sebasté, and rested on the mountains beyond, that retreated as they rose with a gentle slope, and met the view in every direction, like a book laid out for perusal on a reading desk. This was the seat of the capital of the short-lived and wicked kingdom of Israel; and on the face of these mountains the eye surveys the scene of many bloody conflicts, and many memorable events. Here these holy men of God, Elijah and Elisha, spoke their tremendous warnings in the ears of their incorrigible rulers, and wrought their miracles in the sight of all the people. On one or other of these four mountains, on which the spectator gazes with speechless inquiry, sat the persecuted Elijah, who seemed for a time to be entrusted with the fiery artillery of heaven, with which he smote twice in succession the messengers of the wicked Ahaziah, who were sent to take him: but every admonition was ineffectual. The government began in sin and idolatry, and continued in a course of horrid deterioration through the successive reigns of nineteen wicked kings, for the space of two hundred and seventy years, when Samaria was finally besieged and taken by Shalmanezer, the king of

Assyria, and Israel was carried away into Assyria, and placed in Halah, and in Hobar, by the river of Gozan, and in the cities of the Medes, and are long since so completely forgotten, that there is hardly a person living that can say with certainty he is descended from any of the ten tribes of Israel. The deportation of the ten tribes took place seven hundred and nineteen years before Christ. The latter Samaritans were a colony of Babylonians and Cuthites, settled in the country of Samaria by Ezarhaddon, the king of Assyria, and were taught by Manasses to worship the God of Israel, according to the Mosaic ritual, because it was the only way of serving the God of the land.

From this lofty eminence we descended to the south side of the hill, where we saw the remains of a stately colonnade that stretches along this beautiful exposure from east to west. Sixty columns are still standing in one row. The shafts are plain, and fragments of Ionic volutes that lie scattered about, testify the order to which they belonged. These are probably the relics of some of the magnificent structures with which Herod the Great adorned Samaria. None of the walls remain; but I had only a very hurried and imperfect survey of the ground; for the caravan was on its way, and there was no time for minute examination. These are not countries for the traveller to separate himself from the party to which he belongs, so that

having made the circuit of the ruins, I quitted the interesting field, and pursued their track over the mountain to the east of Sebasté, and came up with them at a ruined building, which the natives called Bet Amareen, near a small village of the same name, beside a stream of water. Leaving this valley we crossed the mountain to the left, and after travelling about an hour along a very rough and stony ravine, we came to the village of Gibba, which is surrounded with olive and pomegranate trees, the latter of which were in full blow, and occupies a lofty station to overlook a small valley. From Gibba we proceeded along the valley to Sannour, which is a fort erected on an insolated mountain that springs up in the middle of the valley. It is commonly called Gala Giurali, or Fort Jurali, from Giurali, the name of the chief who commands the country. A few miles further on we came to Abäta, a pleasant village on our right, and similarly situated to Gibba, among olive and pomegranate trees. The inhabitants are said to be particularly hospitable and kind to strangers. We did not stop to put their hospitality to the test, but continued our route along the narrow dell, and having crossed another mountain on the left, opened the beautiful vale of Ezdraëlon, and the town of Jenin, pleasantly situated at the foot of the mountain. We descended to a level piece of stony ground which bore a tolerably good crop of thistles, and pitched

our tents on the outside of the town, having travelled this day about eight hours and a half.

The town of Jenin contains about 800 inhabitants; but there are evidences of its having been once of a much greater extent. There are the remains of a Christian convent on the outside of the walls, part of which is now occupied by a Turkish cemetery. The ancient name of the town was Ginoa, and it is mentioned as a frontier town between Galilee and Samaria, and, from its situation on this side of the valley, I think probably belonged to the latter. The inhabitants we found to possess, in an eminent degree, the thievish character of ancient borderers. We had scarcely pitched our tents when the Governor sent a messenger to inform us, that if we had encampt within the walls of the town, he would have protected us against the depredations of the natives, and been responsible for our property; but since we had set down on the outside, we must keep a good look out, and protect it ourselves. Roused by this warning voice, special instructions were given to plant the watch; but next morning's experience convinced us that the Arabs are much more expert in stealing than in guarding the property of others. The theft was committed in Lord Belmore's tent, from which, in the course of the night, the plunderer contrived to purloin a bag, containing clothes, and some English books, neither of which could be of any use

to him, and being of little value, were no great loss to the rightful owner; but when it is considered that this bag was stolen from the best-secured tent in all our numbers, and from under the head of a person who slept in it, the thief must be allowed to have attained considerable proficiency in his art.

We resumed our journey next morning at half past seven o'clock, and proceeded eastward along the beautiful vale above mentioned. It is partially cultivated, and abounds in rich natural pasture, which the sun had not yet scorched and burnt up, as it had done the greater part of the vegetation on the hills that we passed in coming from Jerusalem. It is watered by a fertilizing stream, which we crossed and recrossed several times in our march. In four hours after leaving Jenin, we came to the source, where it issues in a large current from the rock, and is called El Geleed, or the Cold. From this we continued our route; and in two hours more came to Bisan. The delightful vale of Esdraëlon is but thinly inhabited, and not half cultivated or stocked with cattle; we did not pass a single village, and saw but few Bedoween encampments till we came near to Bisan. As we approached this miserable village we gradually withdrew from the vale, and got upon an elevated rocky flat, covered with a thin and meagre sprinkling of earth; the vegetation which it bore was scanty, and quite brown, from the lack of moisture. The

valley of the Jordan began to open on our view; and, before we came up to the village, we passed the remains of a Roman fortress and a Roman theatre, with many vaults and columns, on the left of our route. Having passed the village, we pitched our tents on a dry barren piece of ground a little to the east of it.

Here we expected to have met the Arab shiekh whom the noble traveller had engaged at Jerusalem to conduct us to Jerash, or Giorash, beyond the Jordan, where our friends Mr. Bankes, Captain Mangles, and Captain Irby, who had visited it, informed us there were many interesting remains of Roman architecture in a very perfect state. We were two days later in reaching Bisan than the time agreed upon; but to prevent any mistake arising from the delay, the interpreter was sent to meet him at the appointed time, and to engage him to wait for us. The shiekh, however, failed to appear, and we concluded that he had found it impossible to accomplish what he had undertaken to do. Our next expedient was to send for the Emir, or chief of the Arabs of Bisan, who immediately waited upon us, arrayed in his black abba, and yellow boots, and all the tawdry importance of his rank. This gentleman informed us that we could not proceed to Jerash without having previously obtained the permission of the Ben Issacher Arabs, who were in possession of these parts, and

were a very powerful tribe; but if the noble traveller chose to tarry at Bisan, he politely offered to send a messenger to the chief of these Arabs, who, for a stipulated sum, would send four of his men to conduct the whole party to Jerash and back again; that the messenger would take two days to go and two days to return; and that we should be an equal number of days in performing the journey; which, with the time that must necessarily be employed in examining the ruins, would have occasioned a delay of ten days, in place of five, which we had calculated upon; this was more than we could afford, and our expedition to Jerash was accordingly abandoned.

On asking him the character of his own tribe, and with what security we could pass the night where we were, the Emir informed us that as to our lives, they were perfectly safe, and that nothing would be taken from us by violence; but that the natives would certainly plunder us if they could with impunity; which was rather more favorable intelligence than we were prepared to receive, from the villanous aspects of the horrid-looking crew by whom we were surrounded.

Last night's experience had taught us not to put much confidence in the vigilance of our Syrian guards, therefore the watch of the encampment for that night was consigned to two English sailors, and two English servants, who accompanied us.

They relieved each other in pairs, and at stated periods called out, 'all's well,' to inform each other of the safety of their respective quarters. Twice in the course of the night, the shiekh of the village, a young man of apparently amiable dispositions, made his appearance, and surveyed the camp at a distance; this was imputed to his anxiety for our security, and not to any wish to seize an opportunity of doing us mischief. Thank God, next morning's sun found us all safe and sound, without having experienced the least alarm. . . .

Of the young shiekh of Bisan I must beg leave to say a word. He appeared to possess a mind greatly above the society in which he moved; a mild tempered and tractable youth; but his luckless stars had cast his lot among the veriest miscreants of that miscreant quarter of the globe. I never in my life saw the human countenance so bedevilled as in the fiend-like looks of the inhabitants of Bisan. Sodom and Gomorrah never exhibited any thing of a more blighted or hellish hue. The shiekh was about eighteen years of age, and consequently too young to exercise that influence over his followers which his rank and circumstances entitled him to do. His principal adviser seemed a most wicked and artful man, whose looks were not improved by having one of his eyes tied up, which had nearly been knocked out in a marauding scuffle in which he had been engaged a few nights before. The whole of his attendants, with the shiekh at

their head, walked into our tent while we were sitting and enjoying ourselves after dinner, and, without any reserve, tasted of our wine. The ugly cyclops who assumed the lead, drank but little of it himself, but seemed fully resolved to intoxicate one of his companions, for whom he poured out glass after glass, which, in the rudest and most uncultivated manner, he insisted on his drinking. The end of the wine, however, and the arrival of pipes and coffee frustrated his intentions.

A conversation was reported to us by the interpreter, which he had overheard among the natives shortly after our arrival, on the very agreeable question, whether it would, or would not, be justifiable to put us all to death, and take possession of our property; it was carried, that they did not think it would be right to put us to death; but that there would be no great harm in taking our property if they could. What a horrid state of society does this exhibit!

The village of Bisan is just like what a nest of ruffians might be expected to be: a collection of the most miserable hovels, containing about 200 inhabitants, and, in looking at their wretched accommodation, and a Bedoween encampment that was spread out at a little distance in the valley, we were not surprized to hear that in these countries the dwellers in tents look on the dwellers in towns as an inferior class of beings.

Bisan, which the Greeks and Romans called

Scythopolis, and which is known in Scripture by the name of Bethsan, is mentioned in the 17th chapter of Joshua as one of the towns which Manasseh had in Issachar. It is also mentioned in the 31st chapter of the first book of Samuel, as the town where the Philistines fastened Saul's body to the wall after the battle in Mount Gilboa, in which he was slain: "The beauty of Israel is slain on thy high places; how are the mighty fallen! Tell it not in Gath; publish it not in the streets of Askelon." See the whole of this beautiful and eloquent apostrophe in the first chapter of the second book of Samuel. It is also supposed to be the Nyssa in Arabia, where Osiris and Isis were buried.

It is quite remarkable how many places, both in Egypt, and throughout Palestine, retain their ancient names, notwithstanding the attempts of their Greek and Roman conquerors to change them. We have seen Askelon, Ashdod, Joppa, Jerusalem, Hebron, Samaria, Bisan, or Bethsan, and I should have little doubt, upon a minute investigation, of finding most of the principal places mentioned in the sacred writings. The reason of this is, that though conquered, the language of the country has never been changed. Throughout the whole period of its history it has been Hebrew or Arabic, which are but dialects of the same language; and though the Greeks and Romans translated the topographical names into their own language, and wrote them in their books, yet these

names never became general in the language of the country.

We found the weather much hotter at Bisan than in any other part of Judea. The vegetation around was quite burnt up, and the grain over-ripe. It is within two miles of the river Jordan; we had an extensive view of the valley and the mountain region beyond the river; but the stream itself was concealed by its banks, and we could nowhere obtain a view of it from Bisan. Masses of ejected lava lay scattered around the village, and the mountains had much the appearance of extinguished volcanoes.

On the morning of the 12th, instead of crossing the Jordan for Jerash, we left this abominable sink of dirt and iniquity, and pursued our route up the delightful plain of the Jordan for Tiberias. As we passed out from the village we found the people engaged in reaping an over-ripe crop of barley. To those who have seen the despatch of a Scotch or an English harvest, the sight of one or two reapers in a large field of ripe grain, is like poverty grinning in the face of abundance, with permission to help herself without the ability of doing it.

Mount Gilboa comes close to Bisan and bounds the road on the left. The natives still call it Gibl Gilbo, or mount Gilbo; it is about 800 feet above the level of the road, and probably about 1000 feet above the level of the Jordan; perhaps 1200 feet above the level of the sea. It is a lengthened

ridge rising up in peaks, and bounding the plain of the Jordan on the west; it bears a little withered grass and a few scanty shrubs scattered about in different places. The plain of the Jordan, which stretches down on the right is extremely beautiful, "well watered, even as the garden of the Lord, like the land of Egypt," and well cultivated with rich crops of barley, the greater part of which was over-ripe. On the east the Jordan is bounded by a high mountain range, which is part of Mount Gilead that retreats from it by a hilly foreground, so that the prospect is extremely interesting. After a ride of about nearly three hours, we came close to the river, which was the first time that we got a sight of the waters of the Jordan, at a large khan, built for the accommodation of travellers, who pass to Damascus, through Decapolis and Mount Gilead. There is here a large stone bridge over the Jordan, which we merely crossed and recrossed; it consists of one large and two small arches; the river has a considerable depth of water, which it rolls over a very stony bed; it is of a white sulphureous color, without any unpleasant smell or taste, and is between thirty and forty feet wide. A little higher up we came to a place where the stream was smoother and the bottom more practicable, and we stopped to bathe; some of the party merely washed their hands, others their feet, and some bathed entirely; some of the muleteers washed

their handkerchiefs, some their night-caps, some their shirts, all of which they carefully bundled up and carried away to wrap the body when the soul had left it for another habitation. A little higher up we passed Mount Gilboa, and continued travelling with the Jordan still in sight, but the valley much narrower than before, and after a ride of eight hours we arrived at the lake of Gennesareth, sea of Tiberias, or sea of Galilee, as it is sometimes called. It is a large fresh water lake about twelve miles long and six miles broad; three separate streams run out from it which soon unite, and reform the Jordan, which, for a time had been lost in the waters of the lake.

At Tiberias we found the Pasha of Acre encampt with a numerous retinue near the hot baths, which he was using by the advice of a medical attendant who was a frank. At a little distance from him the Lady Hester Stanhope had taken up her residence in a mosque. We passed both encampments, and pitched our tents on the least thistly piece of ground we could find, on the sloping side of the hill, opposite to the city, at a short distance from the station of the Lady Hester Stanhope.

We remained the whole of the 13th at Tiberias: the walls of this town are good and imposing, but the town itself is miserable, and one fourth of the space within the walls is unoccupied by house or

building; I allude to the upper part of the inclosure and down near the lake, and indeed all over the town we find prodigious numbers of ruined houses. There are few Christians in Tiberias, and consequently little art and less industry. I had broken the mouth-piece of my pipe at Bisan, and could not find in all Tiberias a person who could make a tube for it, yet every person here, both men and women, smoke.

There are many Turks and a still greater number of Jews in Tiberias. A respectable-looking rich Jew passes himself off as European consul, though by whom constituted, or for what purpose, I cannot say. However he thought proper this morning to pay his respects to the Pasha, dressed in the European costume; he wore a scarlet coat and cocked hat, tight small clothes, silk stockings, shoes and buckles; he rode upon an ass, and carried a cochlico umbrella above his head. He is a thin meagre old man between seventy and eighty years of age; his appearance was abundantly grotesque and highly amusing to all the spectators.

There is a college of Jews in Tiberias, where I found six Rabbis engaged in studying Hebrew folios; they occupied two large rooms, which were surrounded with books, and said they spent their time entirely in studying the scriptures and commentaries thereon. I regretted much that I had not been apprized of this institution at an earlier

part of the day, and not having an interpreter with me I could not turn my short interview to the same advantage that I should otherwise have done. Tiberias was the ancient seat of Jewish literature, and there is no institution in Palestine that I should more anxiously wish to be informed about than the history of this school; whether it is a recent establishment, or if it has continued down from the taking of Jerusalem by Titus, uninterruptedly to the present time. If they have kept faithful records of this dark period of their eventful history, the publication of them would be invaluable. I know nothing in ecclesiastical history that could equal them, if it were not the secret history of the church in Palestine, during the first twelve hundred years. What materials may remain for this in Rome or Constantinople, Armenia or Babylonia, or other parts of the Eastern world, it is not for me to say; but it is earnestly wished that the godly men who are traversing these countries with religious views, may search them out and give them to the world. There is a good synagogue in Tiberias. The bazars are remarkably poor, and poverty seems to be the general disease of the inhabitants.

In the north side of the town, near the lake there is a Greek church, which is a good substantial building, and bears much the character of those sacred edifices, which were erected by the pious

Helena. It is said to occupy the identical spot on which stood the house of the Apostle Peter, who, previous to his being a disciple of Christ, was a fisher in this celebrated lake. There are but few fish in the lake now, but one of the natives informed me that there is a regular ebb and flow of the tide, a phenomenon of which I saw no symptoms, and which I am not disposed to believe without further proof.

On stepping without the gate I saw two boats which would have reminded me, if any monitory had been necessary, that this is the lake on which the Apostles exercised their humble occupation of fishermen, when, called by their divine Master, they left their all and followed him to become fishers of men. This is the scene of our Savior's early resort; here he walked upon the waters, here he rebuked the wind and the sea, and they were still; here he cast out devils, cured all manner of diseases, and performed many wonderful works. What Christian can look unmoved on such a scene?

In the evening we received a visit from the Lady Hester Stanhope. This was the only time that we had the pleasure of meeting this extraordinary woman. We had more than once profitted by her kind offices and good word, and her polite and enlightened conversation made us regret that we had had so little opportunity of benefitting by her society. Her great talents and almost universal acquaintance all over the Levant, together with her

condescending and pleasant address, render her name of the first consequence to the oriental traveller. Her ladyship's usual residence is at Mar Elias in Mount Lebanon; the house was formerly a Greek convent, but the noble resident has formed it into a very comfortable habitation. After Midsummer, when the weather becomes warm, she usually retires higher up the mountains, and lives in her tent among the Druses in the neighborhood of Dair el Gamr, the residence of their prince Bushir. Her ladyship was dressed in the costume of a Turkish nobleman. It is impossible for a female to travel in those countries and mix in society in any other dress; and it resembles so much the lady's riding habit in this country, that there is nothing improper or indelicate in its appearance. She receives visiters in the same manner with any Turk or Arab of distinction, and entertains them with the same fare of sherbet, coffee, and tobacco. No person can be more respected or esteemed than this noble lady is throughout the Levant; but she has no concern whatever in the government of any part of the country, as has frequently been represented in England, nor does she even so much as speak the language of the country, either Turkish or Arabic, but is always attended by an interpreter. She looked remarkably pale, but I believe was in tolerably good health, and conversed in a cheerful and sprightly manner.

In the evening the Earl of Belmore and myself,

paid a visit to the Pasha, who, as I have already mentioned, was encampt near the hot spring. We arrived at the time of his evening meal, and were ushered into the tent as soon as that was finished; we saw a venerable looking old man, with a long flowing white beard; he was seated on a rich sofa in the middle of the tent, and, in a very warm and unaffected manner, invited us to sit down beside him on his right hand. A numerous train of attendants stood before him on the ground, for the floor of the tent was not covered with mats or carpets, but, in order to keep down the dust, and produce an agreeable cool, it had been frequently watered, and from his crowding votaries was potched and guttered like a cattle market in wet weather. On our entrance he affected an air of pleasantry and cheerfulness, talked to the noble traveller of his extensive tour, and of his change of costume; but from the infirm state of his health, soon felt more inclined to talk about physic than politics, or any thing that related to the country over which he presided. This respectable viceroy, very unlike his butchering predecessor, bears the character of a humane and good man, and nothing could exceed the respect which was shown him by his attendants. The tent was large, but possessed nothing of particular grandeur or magnificence for the viceroy of Palestine, and in any situation to be the constant slave of coffee, tobacco, and

gossip is quite sufficient to disgust and sicken any man. I visited him again before my departure on the following morning at sun-rise, and found him broiling in the hot bath, the virtues of which he believed to be more efficacious at sun-rise than at any other time of the day. I saw him for a few minutes after he had left the bath, and after a short conversation with his medical adviser, who had learned all his physic in the capacity of a domestic to a Piedmontese apothecary, returned to our encampment, which I found breaking up and nearly ready to resume the journey. His Highness sent two of his officers after me to the tent of the Lady Hester Stanhope, to invest me with an elegant pelisse for the advice I had given him; but finding that I had not gone thither, they carried it back to the wardrobe of their master.

Tiberias was anciently one of the principal towns of Galilee. It was built by Herod the Great, and named after the Roman Emperor, with whom he was a distinguished favorite. Near to it at the hot baths formerly stood a village named Emmaus, the foundations of which still remain to the east of the baths. Not having any thermometer I could not ascertain the temperature of the spring, but it is so hot that the hand could not support it, and the water must remain twelve hours in the bath before it can be used, and then I should consider it above 100°. It contains a strong solution of common

salt, with a considerable intermixture of iron and sulphur, and is much resorted to as a cure for every complaint.

About eight o'clock on the morning of the 14th we left Tiberias and set out for Nazareth. All around the town, and by the baths, the air was extremely sultry and oppressive; but as we ascended the hill it became cool, and the vegetation assumed a more healthy and verdant hue. Our route lay through a very hilly country; but the soil was deep and of a good quality, producing excellent pasture which was but poorly stocked with cattle. In about an hour and a half we passed the place where, as we were informed, Christ having taken compassion on the multitude, healed their sick, and fed them to the number of about five thousand, besides women and children, with five loaves and two fishes. A large black stone is still shown on which he sat.

In about an hour and a half further we passed Mount Hermon and Mount Tabor at a considerable distance on our left. The latter is a dark looking insulated conical mountain, rising like a tower to a considerable height above those around it. Advancing a little further we came to a well of excellent water which we found extremely refreshing after the tepid waters of Gennesaret. After this the country became better inhabited, and we passed several comfortable villages with considerable cultivation on the hills and valleys around them, and

in about five hours and a half from Tiberias reached Couvercane or Cane Galil; it receives both names in the country, and is the Cana of Galilee where Christ performed his first miracle of turning water into wine. Here in a small Greek church we were shown an old stone pot made of the common compact limestone of the country, which the hierophant informed us is one of the original pots that contained the water which underwent this miraculous change. It is quite exposed and unprotected in the church, has sustained considerable injury, and has a very old appearance. Cana of Galilee contains about three hundred inhabitants, and is pleasantly situated on the descent of the hill looking towards the south-west. Leaving Cana of Galilee, we continued our march over hill and dale, and in about an hour and a half descended into the delightful vale of Nazareth. The vale resembles a circular basin encompassed by mountains; it seems as if fifteen mountains met to form an enclosure for this delightful spot, they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains; it abounds in fig-trees, small gardens, and hedges of the prickly pear, and the dense rich grass affords an abundant pasture. The village stands on an elevated situation on the west side of the valley, and contains between six and seven hundred inhabitants. The convent stands

at the east end of the village and is built upon the high ground, just where the rocky surface joins the valley. The church of the convent, which is called the church of the incarnation, is built on the spot where the angel Gabriel saluted the Virgin Mary, with the joyful tidings of salvation, "Hail! Mary, highly favored, the Lord is with thee, blessed art thou among women, thou shalt conceive and bring forth a son and shalt call his name Jesus, he shall be great and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." The columns and all the interior of the church are hung round with damask silk which gives it a warm and rich appearance. It contains the house of Joseph and Mary, the length of which is not quite the breadth of the church, though it forms the principal part of it from containing the principal altar, which is over a low cave where Mary was sitting when the angel saluted her as the mother of the Messiah. In front of it are two granite columns which were erected by the pious Helena, and intended to represent the dimensions of the angel who delivered the heavenly message. Another account says that one column is intended to record the place where the angel stood when he delivered the annunciation, and the other where Mary stood or sat

when she heard it. The innermost column is intended to represent the Virgin Mary; and either accident or design has made it the subject of a miracle. The column has been broken through above the pedestal, and the fractured portion is removed, yet the upper part of the column does not descend but remains suspended in the air. It has evidently no support below, and the hierophant protests that it has none above: it is therefore a true and astonishing miracle to be seen every day in the year. Methinks it would add considerably to the amazing strength of the miracle, if all connexion between the upper end of the column and the ceiling were destroyed; then people would not only hear with their ears, but actually see with their eyes that this column is really poised in the air, as it is reported to be, by some supernatural and invisible agency.

There is no occasion for human contrivance to be exerted in the production of Divine miracles. The efficient cause of their appearance resides in a world far removed from human agency, and from human sight; and in their exhibition every contact with human workmanship should be avoided as the worst species of contamination, tending to furnish a pretext for imposture, to throw doubt and disbelief upon the whole. For there is nothing more miraculous in a column that is firmly secured, and supported by the top, not falling to the ground,

than there is in a balance or a bell-rope remaining in suspension; but, in the present instance, if all connexion with the ceiling were removed, and the column still remained suspended in the air, the miracle would then be obvious to all the world that chose to look at it, and no man in his senses could deny or doubt that it really was, what it is said to be, supported by the agency of heaven.

Can the sensible members of the church of Rome really know, believe, and permit such blasphemy to mingle itself with their institutions, or the policy of a Christian church? And for what purpose? Certainly not for the salvation of souls, which is the object of Christianity: but that mankind may be gulled and fleeced of their money to support imposition, and a crafty priesthood to lie in the face of heaven. People err prodigiously in considering the establishment of a church as Christianity itself; the two are as different as the setting is from the diamond, or the atmosphere, through which we behold it, is from the resplendent sun in the firmament of heaven. Christianity is perfect, as it descended from God the author and the finisher of our faith. Its tendency is to reconcile our apostate race to an offended Deity, and uniting all mankind in the bonds of harmony and brotherly love, to cover the earth with the glory of the Lord, as at the first, when the morning stars sang together, and all the sons of God shouted for joy. It is of no

sect, it is neither Patriarchal, nor Papal, nor Episcopalian, nor Presbyterian. It is the universal remedy applied by God for the recovery and cure of the whole human race from the poisonous malignity and contamination of sin; and every one that receives Christ, as he is offered in the gospel, and hopes for salvation through him, is a member of the church of Christ upon earth, whatever any congregated society may say to the contrary. This is the true Catholic church; but it is not the church of Rome or Constantinople. It is founded in truth, and is to be supported by men and measures actuated by the spirit of truth; and it is the duty of every man to cling to it, and offer himself a willing shield to protect it from the shafts of error. Let no poison mingle in the cup of salvation. Human establishments are necessary to provide religious instruction for the different nations and countries of the earth, and to fill the churches with individuals properly qualified for expounding the sacred oracles of truth. I prize above all others the religious establishment to which I belong; other men have an equal right to do the same; but what share ought delusion or imposture to have in religious establishments? Certainly none. On the contrary, it is the duty of ministers to keep pure and unsullied the heavenly trust that is committed to their charge in the scriptures of truth; and whenever craft and imposture are found to mingle in the policy of any church, it may be said

of it that the leaders are blind and corrupted guides, and that for worldly gain and aggrandisement they have departed from the spirit of their religion, and cast the bible behind their backs. With the demoralization of the pastors will come the demoralization of the flock. Priests may talk of miracles performed, of columns suspended in, and houses flying through, the air; of hard blood melting at the touch of a dry bone, and may kiss the scala santa, and carry an old man in a crazy chair round the walls of the city every year to keep out the devil; they may talk about pilgrimages and indulgences, back-bones and shoulder-blades, trouts and lobsters, saints and processions, these are, but the flags, drums, and trumpets of mountebanks and swindlers; they are no more Christianity than the gutter in which he treads is the etherial spirit of the man whose foot it receives; but a farrago of idle tales and paltry devices invented to supplant the word of God, and to starve the spirit of man in the bosom of plenty; to amuse the ignorant with the traffic of eternity, of which they ought to be ashamed, and which both Greeks and Romans themselves must see forms no part of the Christian religion, and which, as Christians, it is their duty to renounce and abolish. The opposition of all good men is directed against the wilful and interested practice of delusion, humbug, and imposture, and not against any opinion that churches or indi-

viduals may choose to entertain on a few intricate subjects that are far above the grasp of the profoundest intellect to unravel. It is a Christian and not a sectarian cause that they advocate, and will continue to advocate till the Christians obtain Christianity from their clergy, and the abetters and supporters of delusion are brought back to the knowledge and practice of the truth, as it is revealed in God's holy word.

Up stairs, above the chapel of the incarnation, we were shown another grotto, which was called the Virgin Mary's kitchen, and a black smoked place in the corner which was called the Virgin Mary's chimney. I believe none of the cinders, fire-irons, or culinary implements have been preserved; these probably fled with the Santa Casa, or holy house, to Loretto, and our only astonishment is, that the house should have taken flight and left the chimney and kitchen behind.

All round the edge of the rock many grottoes open into the valley. These were probably the abodes of pious hermits in the early ages of Christianity, whose fond devotion attached them to the sacred spot. They are now tenantless and unappropriated; but afford convenient shelter from the rays of the sun, or for children to carry on their amusement. It is impossible to observe the children engaged here in their diversions, without being forcibly reminded that here our Savior was brought up, on that moun-

tain he trod; of that well he drank, on that green he sported with his cotemporaries, who knew not what he was till he came to be about thirty years of age, when he entered upon his ministry, and began to publish abroad the reason for which he had come into the world.

There are many Christians in Nazareth, who are a civil and industrious class of people, and the village is many thousand times better provided with every necessary and convenience of life than Tiberias. The convent is a comfortable habitation. Close to it there is accommodation for ladies. Here we left Mrs. Belzoni, who had accompanied us all the way from Jerusalem in her tour through the Holy Land. We found the holy fathers extremely civil, and had we not been provided with the preferable accommodation of tents, I have no doubt that they would have done every thing in their power to make us comfortable.

About a mile and a half from Nazareth is the mount of precipitation alluded to in the 29th verse of the fourth chapter of Luke; but we did not visit it, nor Mount Tabor, the mountain of beatitudes, which is three hours distant. A small range of mountains separates Nazareth from the vale of Ezdraëlon.

Next morning, Friday, the 15th of May, we were preparing to set off at our usual hour; but when orders were given to load the mules, the muleteers, who were Christians, refused to obey, and insisted

on remaining all that day at Nazareth. An appeal to the governor of the village soon restored the discipline of the corps. Three of them were bastinadoed, and the rest became all obedience. It was perfectly astonishing with what alacrity they returned from their chastisement, and having loaded the mules, resumed their journey.

For nearly four hours after setting out we retraced our steps on the road to Tiberias, till coming opposite to Mount Tabor we struck off to the left, at a place where there was no road, indeed scarcely a track perceptible. We passed a long and tedious hill, at the bottom of which we entered a beautiful valley, which, from appearances, we expected to have found in a cultivated state; but it was without a house, and overgrown with weeds and brambles. Part of it had been ploughed the year before, but suffered to remain uncropt. Despotism or death alike intercept the labors of the husbandman. Having cleared this solitary vale, we ascended another hill, and travelled on for about four hours from the time that we left the road to Tiberias, and came in sight of a large village called Magâra, occupying an eminent station on the side of a hill. Considerably down the hill is a copious spring of excellent water, from which the village is supplied by the labors of the females, who here, as well as in Egypt, are the water-carriers for the other sex. Near to the spring there is another village called Mensura,

thither we directed our steps through a sort of copsewood, and an extensive plantation of olive trees that concealed it from our view, and here we pitched our tents for the night on a piece of ploughed ground on the terraced edge of the hill, overlooking a beautiful undulating vale, planted with olive trees, stretching out all the way to the lake of Genesareth, of which our position also commanded a delightful prospect.

Next morning, May the 16th, we rose at four o'clock, and resumed our journey at six. We wound our way slowly down the hill, and regained the road in the plain, which we had left the night before, to pitch our tents at a convenient watering place. As we passed through the olive plantation, two of the natives came up to us asking for charity. We replied to their demands by inquiring if they knew such a place as Capernaum. They immediately rejoined, "Cavernahum wa Chorosi," they are quite near, but in ruins. We did not pass within sight of them, and without stopping to make any further inquiry, pursued our route over a picturesque country of hill and dale, covered with copsewood and long grass. Having cleared the intricate defiles of this part of the country, in which we only passed two small streams, one of which was called Leiman, both ran towards the lake of Genesareth, we got upon an extensive open field, which bore an abundant crop of thistles, and on which several

herds of black cattle were feeding, attended by their keepers. This, by some, is supposed to have been the scene of the infamous conspiracy, of which the liberty of Joseph was the temporary victim. A little further on we arrived at Gib Yousouff, or the pit into which Joseph was cast by his brethren, being a ride of three hours and forty minutes from Mensura. Here there is a large khan for the accommodation of travellers, and a well of excellent water, and a very comfortable oratory for a mussulman to pray in.

This is a long way from Hebron for the sons of Jacob to go to feed their herds, and a still further way for a solitary youth like Joseph to be sent by his father in quest of them. They had, first of all, gone to Shechem, which is about two days and a half from Hebron, and appears to have been the predecessor of Nablous. Mention is made of it very early in the history of Abraham: "And he passed through the land unto the place of Sichem." It lay in the route then as well as now from Horan to Egypt. This pit, or Dothan, is nearly about the same distance from Shechem that Shechem is from Hebron; namely, about two days' and a half or three days' journey. The ancient patriarchs pastured their flocks and herds along the whole of this tract, and by Bethel, and Ai, which lies to the south of Shechem, and I should consider it not at all improbable that Gib Yousouff may really have

been the scene of the infamous transaction above alluded to, though I believe its present name is from a chief of Saracenic celebrity. It is likewise situated on one of the principal roads from Mount Gilead, from which the Ishmaelites were travelling with their camels, bearing spicery, and balm, and myrrh, going to carry it down into Egypt, and they bought Joseph for 20 pieces of silver, and carried him along with them.

Having drank of the water of the well we resumed our march, which lay once more along the venerable banks of the river Jordan, over a fine undulating plain amply covered with weeds and thistles; but the ground is susceptible of any species of cultivation. A little above Gib Yousouff the road turns off for Jacob's bridge, which is the most direct road for Damascus; but we preferred the agreeable route of the Jordan, wishing to trace that celebrated river to its source. During the whole of its course, the Jordan is bounded by a chain of mountains on each side. On the east they rise up almost precipitously from the bed of the river. On the west there is a fine fertile vale, averaging about half, or three quarters of a mile broad between the river and the mountain; this does not apply to the lake of Gennesaret, for there the mountains are close to the lake on each side, with here and there a small beautiful vale opening on the west. The mountains on the east are bolder, and continue with little inter-

ruption all the way. On the west side, along which we travelled, the interruptions are frequent, and charming defiles, irrigated by small streams of water, pass off, such as we have already mentioned to occur on the coast of Sicily.

Having cleared the plantations of thistles, we came in a short time to a Bedoween encampment, which consisted of 30 tents, spread out in a delightful situation on our left. The ground around was well cultivated, and the crops were excellent. I never saw finer wheat or barley in my life than I saw here in the plain of the Jordan. A little below this the river passed through a small lake, which at first sight appeared to us to be a continuation of the lake of Gennesaret; but when we obtained a view of it from higher ground, we were satisfied it was not. In some of the maps it is marked as the lake Semechonites of Josephus, and the description is in some respects applicable to it; but then it must not be considered as synonymous with the bahr el Hoolya, which is a long way above Jacob's bridge, and this is below it.

In about two hours after passing the Bedoween encampment, we came to a mill, and a soap manufactory, situated at the source of a large stream, which issued from the rock nearly as broad as the Jordan, but not so deep; it is called Geersh; the houses of the village were pavilion-roofed, and not flat as in Egypt and Palestine. It was our inten-

tion to have stopt here for the night, but the inhabitants of both sexes seemed a licentious, disorderly people, so we continued our route for nearly an hour longer through the same rich cultivated fields; and, having passed the top of another large stream, pitched our tents on the sloping bank near the village of Yallahé; this seemed to be only a temporary village; the houses were constructed of fascines, or bundles of reeds tied together, and probably was only a summer residence, for, during the rainy season, the greater part of the plain would be inundated with water. Fine herds of black cattle were roaming, and feeding round; but not a bit of meat of any kind could be purchased, excepting some old kids.

We had scarcely pitched our tents when we were informed of the arrival of tax-gatherers from Jacob's bridge, who, on seeing us continue our route up the Jordan, and not cross the bridge, which is the usual way for travellers going to Damascus, had imagined that we did so in order to avoid paying the caphar, which is levied from all Christian travellers at this place; and, determined that this subterfuge should not avail us, they pursued us the whole way thither, a distance of about five hours, to exact the tribute which might perhaps have amounted to about twenty shillings, and their travelling expenses besides, which, with their trouble, they might have charged at half that sum. It is

inconceivable with what eagerness they made up and preferred their demand, believing they had caught a delinquent whom they had it in their power to fleece; but how mortified and chap-fallen they looked when they were told the party was English, and paid no caphar. We laughed at their eagerness, and their bootless errand; and seeing they could not better themselves, they twisted their faces into a smile, and went off apparently in good humor, though it must be allowed that the villagers seemed to relish the joke quite as much as the tax-gatherers.

Next morning, the 17th, we resumed our journey at half past six o'clock. We are now near the head of the beautiful vale of the Jordan. The high mountains still continue to bound it on each side, and the still loftier Busia unites them at its termination, looking from his throne "the snow-crowned monarch of the vale." We had seen the snow-clad summit of this elevated mountain at intervals in the course of the preceding day, and could hardly convince ourselves that our eyes were correct in reporting it crowned with snow; but now we have certain evidence of the fact; and as the mist retired from the mountain tops, and the morning sun lighted up the scene fresh from the dews of night, we were delighted with contemplating it.

Having travelled for an hour and twenty minutes, we left the common track, and gave directions to

the caravan to proceed, and after the usual day's march to choose an encampment, and wait our arrival. We then held our way through the edge of the watery plain, which, from the numerous intersecting ditches and streamlets, seemed as if attempts were making to render it cultivateable by drainage. The only crop, however, which it bore was thistles, and these were in great abundance, and so strong and gigantic of their kind, that they reached up to our saddles and annoyed us excessively. Having cleared the plain we got upon the higher ground, and came to a village, built of bundles of reeds, like Yallahé. Here we were saluted by the shiekh, a spruce little gentleman, who was armed with pistols, and strutted about with all the consequence of a mountain chief; he offered us no interruption, but said we were welcome to go and visit the meeting of the waters. A little higher up we crossed a stone bridge with five arches, built over a considerable river, which brawled its way over a rough and stony bed down to the lake. A well cut stone bearing an Arabic inscription that had originally belonged to the bridge, was tumbled off it and lay down on the bank of the river. Having crossed the bridge, we descended in a southerly direction, crossed another stream, and alighted at Fil el Kathré under the shade of a spreading oak. To escape from the rays of a scorching sun into an embowering shade

is at all times a welcome transition. But there was something peculiarly congenial to our feelings in the air of this sequestered spot. The traces of former improvement around showed that art had once lent its aid to improve the natural capabilities of the place. Here the stream was taught to flow; the tree to vegetate, and the mound to rise, according to the taste of its lordly possessor. From the top of the mound, to which we ascended by a well-formed road, we enjoyed an extensive and delightful view that embraced the whole of the bahr el Hoolya, or lake, formed by the confluence of innumerable mountain streams, the meadowy plain and hills, by which it is surrounded. On the top of the mound are four stone huts comfortable for these parts; they are the winter residence of as many native families who were then enjoying themselves in their tents, or straw-built huts, in some other part of their possessions. The huts are flat-roofed, and the situation is peculiarly dry and delightful. The mount is named Fil el Kathré; the lake, or bahr el Hoolya, spreads along its base towards the south, and is formed by streams and springs that issue from the mountains round the valley. The mountain on the right is called Hoogneen, that on the left Busia, and the one behind, which overtops the whole, and which is capped with snow, Gibl Shiekh, or the chief mountain of the whole range, an appellation to which it is well entitled. On a

projecting point, high up the side of this mountain, commanding a view of the whole plain of the Jordan, stand the remains of the ruined edifice called Gal el Banias. The similarity of the name, as well as the situation, would lead us to consider this as the Paneas, on which Herod the Great erected a temple to Augustus out of gratitude to the Emperor, for having put him in possession of Trachonitis. The ruin is at present called a fort; but it has quite as much the appearance of having been a temple, and there is no other place in these quarters where the meeting not only of two but many streams could be said to form the source of the Jordan, but in the bahr el Hoolya, into which numerous streams and springs pour their waters, each contributing its portion to the formation of this sacred stream; so that not only two, but many streams may be said to claim the honor of forming the river Jordan, and no two of them surpass the other so much as to entitle them to the credit of forming the lake, and much less the river which issues from it. To trace the exact origin of each of these springs would be endless; they rise from the mountains all round, some from a greater, others from a shorter distance, and are formed by the rain and the melting of the snow upon the mountains. In this view of the subject the mountain now called Gibl Shiekh was anciently called Panium. We are still in the Pashalic of Acre.

Having finished our view of this interesting spot, we descended again to enjoy the shade under the venerable oaks, asking many questions about the place and about the tomb of an honored shiekh which lay at the foot of the stately oak that was nearest the stream. The tomb may preserve the ashes of the dead, but it is seldom that the memory of the living preserves their history. We could learn nothing satisfactory either about the place or about the tomb; but the rags and strings that were suspended on the branches of the tree above, and the lately burnt ashes that lay upon the tomb below, abundantly testified the respect in which it is held, and show that the rites with which the dead are honored here are the same as in Egypt.

The whole of this scene charmed us so much, that we should probably have been induced to have spent in it the remainder of the day, had our baggage been along with us, but that was on its way, and we must pursue it. We now ascended the edge of the hill leaving the Panium or Gibl Shiekh on our right, and passed through a fine undulating lawn, enlivened with trees, and crops of grain, and long unpastured grass apparently for want of cattle. Had any tolerable house been in sight, the whole would have looked like a gentleman's domain; but we saw few or no houses of any description, and the cultivation appeared to be from

the Bedoween Arabs. We passed three wretched creatures, an old man and two women seated beside a branchless tree, cooking some victuals, of which they appeared to be much in want. We next crossed the mountain range on our left, and having traversed another valley and another mountain, descended into the beautiful vale of Hasbia where we found our tents pitched in a most delightful spot and dinner preparing.

In the vale of Hasbia the silk-worm is successfully cultivated and in great abundance, and the banks of the river and all throughout the vale are covered with numerous plantations of mulberry-trees, well cut and watered, and in the highest order. The river runs into the bahr el Hoolya, or lake of the Jordan. Hasbia is the name of a considerable track of country that lies on the west of Gibl Shiekh, and is chiefly inhabited by the Druses; also of a large town situated on the top of a high hill, and said to contain three thousand houses. All around our tents were pleasant gardens, planted with the mulberry-tree, and watered by streams derived from the river.

Next morning we resumed our journey at a quarter past seven o'clock; having regained the road that we had left the night before, we came in about a quarter of a mile to the principal source of the river, where it wells out a large spring from under the west side of Gibl Shiekh, but the broad and

well-worn channel both above and below, showed that in the rainy season and in the melting of the winter snows it must be the vehicle of a strong and impetuous current. We are now in the Pashalic of Damascus, but the chief power belongs to the prince of the Druses, and I believe there are few Turks in the country. Our route lay through a stony and barren track, hilly with patches of cultivation, but thinly peopled; the rock was limestone and a large grained conglomerate. We continued our journey till about half past one o'clock, when we stopt for the night at a spring of excellent water on the road-side near the village Reshia, which is a Christian village situated on the top of a hill at about two miles distant and still to the west of Gibl Shiekh.

The shiekh of our caravan, who was a Christian, resided in this village, and, on hearing of the arrival of Lady Belmore, his wife and children, and his brothers' wives and their children, came down to pay their respects to her ladyship. Gentlemen they said sometimes passed that way, but her ladyship was the first female traveller that had ever visited the country, and therefore they had come to welcome her as their chief; they seemed much disappointed that we had not gone up and encampt near the village. They were healthy-looking well dressed women, of very pleasing manners, and happy beyond measure at being admitted into her

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ladyship's tent. Their costume differs from that of the women in Palestine in the Takeel and the Akos. The first is a hollow tube generally of silver about six inches long and shaped like a small trumpet or truncated cone; they fasten it on the crown of the head with the narrow end uppermost, and wear over it a large white handkerchief which covers the head and face and part of the shoulders. It is an useful piece of dress in those countries; it keeps the handkerchief from the head, and protects them from the rays of the sun.

The Akos is a small silver bob, shaped like a bell, which they wear in great numbers tied to the end of their hair, which is worn long, flowing over their shoulders. The effect of the Akos is to give the countenance a languishing air from its weight, and it must be habit alone that can render it tolerable. After the Syrian dames had finished their interview with her ladyship, they seemed very unwilling to leave our encampment, but hung about the tent for such a length of time that it was necessary to say we would not detain them any longer; this hint, however, was rather above their comprehension, and our Albanian soldier who had travelled a good deal in these parts, made no scruple in addressing them in language too plain to be misunderstood, which was quite effectual; and we were much better pleased at hearing it said in Arabic, than we should have been at hearing it in English.

They gradually wound their way up the hill, and in the evening sent us down an excellent supper, consisting of butcher's meat, and rice dressed in different ways with boiled milk and a species of custard.

Next morning, the 19th, we resumed our journey at seven o'clock. The morning was cool and delightful, and as we wound our way over the hill, leaving Reshia on our right, we felt braced and exhilarated as if in the invigorating air of the north. The scenery around was stony and mountainous, interspersed with patches of cultivation, but the green shrubs on the hill, backed by the snow capped Gibl Shiekh, and lighted up by the beams of the morning sun, presented a charming view of upland scenery. In about three quarters of an hour we passed the village of Fircook on our left, and separated from the road by a deep ravine in which ran a stream of water. The houses are high, and have a comfortable appearance, and are placed in terraces which rise above each other on the face of the bank. From Fircook the scenery continued of nearly the same description, ragged columnar masses of rock mixt with the lugubrious cypress and dwarf cedar all the way till we came to Rahlee, which is four hours from Reshia, where we found the ruins of an ancient temple. It is a small edifice built of large stones, and partially ornamented with sculpture, which is apparently of Roman workmanship, and

is much disintegrated. On the opposite side of the road there are many stone pots and remarkably fine walnut-trees. Higher up the bank are the remains of another edifice which is called the palace. We received no account of the history of the place. Travelling on for about two hours further we descended a steep hill, and issued out from the mountain defiles upon a stony uncultivated plain. We had now passed by the end of Gibl Shiekh; thus far the air was cool and agreeable, but we had now opened the plain of Hauran, Trachonitis, and Damascus, and the sun beat upon us with unusual fervor, untempered by any cloud or breeze from the mountain. We held our way through the plain for three hours longer, when, coming near to the village of Caton, we pitched our tents beside a small stream on a small verdant spot of ground between two gardens, shaded by the lofty poplar and the fig-tree. We obtained milk, bread, and vegetables from the village, but none of the natives came near us; they are all Mussulmans.

Next morning at seven o'clock we set out for Damascus; the road lay through the village of Caton, which is a substantial good-looking village built of stone, and contains many houses of two and three stories high. The ground immediately around is dry and barren. As we advanced, how-

ever, both soil and verdure improved, the plain is remarkably flat, extensive and well cultivated, and covered with crops of wheat and barley, and intersected by small streams of water that pass through it in all directions. The road is a narrow regular well-worn track resembling a cross road in this country in the dry season of the year. Not an enclosure to be seen, but a large space of the plain before us is covered with wood. Hauran lay down to our right, a large plain inclosed between two mountain ridges; the high mountain scenery which we had left the day before, stretches out on our left hand, a lofty promontory which we perceive at a distance, crowned with an aged ruin is called Cobet el Nassr, or arch of victory, and the promontory itself Salehiyyeh, at the foot of which stands Damascus; but we travelled on a long way before we discovered any appearance of the city, or any crowding of passengers going in or out from it. Having passed the corn fields we entered the wood; the ground still continues level and the small streamlets show and conceal themselves by turns. In about five hours from Caton we came to what appeared to be the suburbs of the town, but which proved to be a small village, and a large cemetery with a number of tombs and houses of poor people, built up like round pyramids or cones. They are all of burnt brick, and in good repair.

Having passed this cemetery and the village, we travelled on for an hour further, through a plantation of large walnut-trees that were bending to the ground under a load of fruit, and arrived at the walls of Damascus, which are built chiefly of brick, and are very old and frail, and fallen down in several places.

CHAPTER XXI.

DAMASCUS—ITS CONTENTS—AND AHMET BEY.

DAMASCUS is so completely covered by the wood, that we were close upon it before we got a sight of any part of the town, and then we were near the west gate by which we entered. In this quarter the Franks and Christians chiefly reside, and it appears to have been the public entrance in old times; for, about a quarter of a mile before we came up to the gate, we were shown the place where Saul, arrested in his wicked career by a light from heaven, fell to the earth; the very spot on which he lighted is shown, and from being a persecutor of the Christians, he afterwards became the most zealous of all the Apostles. This memorable spot is on the side of the old road, near the ruined arch of a bridge, and close by it are the tombs of some devout Christians. There is no house or decoration upon it, only the road turns a little aside, that this part may remain unaffected by the general repair of travellers.

After entering the town we proceeded a little way along the street, which is called Straight, and

which is so named, because it leads directly from the gate to the castle or palace of the Pasha. Leaving it we turned to the right, and proceeded along a narrow street lined with houses built of unburnt brick on each hand, and we were so much disappointed by their mean, and even ruinous, appearance, that we began to suspect that travellers, in calling this a terrestrial paradise, really meant to pun on the material of which it is built. Yet through the windows of these ruined hovels we saw the people carrying on the beautiful manufacture of Damascus silk. One old man, bending over his web, struck us particularly; his countenance was the very color of the clayey mansion he inhabited; his beard and turban were white, and Tithoneus himself, in becoming etherialized, could hardly have parted with less to the material world. If a spider had moved the frame of the loom, the effect would not have appeared more unlikely than from the touch of his bloodless hand. This man and his work seemed the extremes of luxury and famine. But we had not long time to indulge in reflection, for a short turn to the left brought us to the door of the Franciscan convent, which is a large substantial building, as all convents generally are.

The Earl and Countess of Belmore were accommodated in the house of Mr. Chaboiçeau, a French surgeon of eminence, and a most agreeable well-bred man, a disciple of the old school, when, in

point of politeness, the French were the first in the world; the rest of the party were domiciled in the convent.

The house of this worthy gentleman gave us the first idea of the habitations in Damascus, and taught us not to judge of them by what was to be seen in passing by. A rough lime-cast wall fronted the street, which was entered by a small door that led into a court paved with marble, in the middle of which was a small fountain of fresh water constantly playing. Opening into it on the one side was his principal room, on the other an arcade raised above the level of the court, and laid with carpets and cushions; here the company sat and talked, drank coffee, or smoked tobacco, as inclination led them. From the Pasha and Bey of the first consequence, down to the shopkeeper and mechanic, all their habitations are constructed after this manner. The interior of some of them is extremely magnificent; but all of them presents a dead wall to the street, that exhibits nothing great or attractive, and all of them are entered by a small door of a very ordinary description. In the houses of the grandees, immediately within this door, is an outer court, which is occupied by the porter, and some others of the domestics. From this, on the one hand, an entrance goes off to the haram, which has a court appropriated to itself; and, on the other, into the principal court, which is one of great splen-

dor, paved with marble, and cooled with one or two fountains of water, and shaded by clumps of evergreens. Off this court is the principal room, which, in the lower part, is cooled and ornamented with a fountain of water, and in the upper part furnished with a divan for the accommodation of visiters. The interior of the walls are generally niched, or provided with shelves, on which are exhibited a display of china plates, jars, basins, and bowls, such as are used at table. In this apartment the stranger is generally received on his first introduction; but the places of common reception are the large arcades that open into the court, one of which is laid round with a divan, which is moved to the other as the sun comes round, or according to the pleasure of the possessor or his company. These arcades are extremely agreeable, both from the free circulation of air, and the delightful softening of the light to the eye, by reason of the evergreens. Such are the houses of Ahmet Bey, of Solyman Seraff, or Jew banker, of an unfortunate Aga, and another noble Turk, whose names I have neglected to put down. The last is by far the finest house that we saw in Damascus; but the misfortunes of the family have suffered it to go to decay. The proprietor still continued to reside in it, but his means are not equal to keep it in repair.

The above method of constructing houses renders them peculiarly private. Each family enjoys itself

apart from the noise and bustle of the town. The streets of Damascus are the most noiseless possible. There are no gentlemen's carriages in it whatever, and hardly any carts, and such as are have wooden wheels unshod with iron; and the occasional step of a Christian's ass, a camel, a mule, or more rarely of a horse, has but little in it to disturb the solemn repose of a Turk. Every man's house is his castle, and, in case of an irritated mob threatening to attack any of its oppressors, he can shut himself up in his habitation, and remain till the governing power send a force to protect him.

The first visit that we paid in Damascus was to Ahmet Bey, the son of Abdalla, the late Pasha. This gentleman is said to be a philosopher: we smiled at the idea of a literary Turk, and proceeded thither with no small anxiety to see the spectacle. His Excellency received us with great politeness. Pipes, coffee, and sherbet of lemonade were immediately produced. Having welcomed the party to Damascus, he begged the noble visiter to inform him of the different places that he had visited in his extensive tour, of all of which he received a succinct and animated account. After which the Bey was anxious to hear his Lordship's opinion on some points of philosophy, and very boldy asked him whether he thought the earth moved round the sun, or was stationary. His noble visiter asserted the rotatory motion of the earth; to which his Ex-

cellency replied, "Yes, that is the opinion of some people here; but, for his part, he considered that if the earth really turned round, it must sometimes happen that the water was undermost: how then did it not fall off?" This he considered as an unanswerable objection to the rotatory motion of the earth, and it is impossible to express the looks of approbation that passed between him and his friends, while he watched the effect that the interpretation of his reply would produce on the countenance of his noble visiter, and joined heartily in the laugh which it occasioned, imagining that his objection defied all explanation, and had completely set the question at rest. The laugh being finished the discussion was not resumed; we saw that the Bey was as profound a philosopher as a man who had never whirled round his head a glassful of water in a string.

Having finished the philosophical part of the conversation, he commenced the medical, a subject in which he was more intimately concerned. His sense of hearing had been impaired for a considerable time, and he had now become so deaf that he could not enjoy conversation as he had formerly done, and was extremely depressed in spirits, as he thought the complaint was getting worse. A consultation was fixed for the following day with his medical adviser, and at seven o'clock all three met exactly by appointment; but no business could be done

till a pipe had been smoked; we then proceeded to examine the ears, and afterwards to wash them; and having cleared out an immense quantity of hardened wax and cotton, the ringing in his ears immediately ceased, and he felt quite in another world, and so far from scarcely hearing at all, he seemed to hear too acutely, from the exposed state of the organ under irritation. The auditory passage having been washed and dried, was stuffed with cotton, and the Bey returned to his seat in the arcade with a happy and a smiling countenance, and with seven years' more life in his body than when he left it.

It is astonishing with what rapidity the success of this trifling operation spread through Damascus. In about two hours thereafter, going to the bazars with Lord and Lady Belmore, the intelligence met me from several quarters. As I passed by the great khan or hotel, a respectable looking Turk came up and struck me on the breast, a mode of salutation which is general throughout the East, but, having never met with it before, I was rather taken by surprise, and was looking at my gentleman, who seemed quite disappointed that I did not return the salutation blow. The interpreter interfered and solved all doubts, by informing me that this gentleman said he had seen me at the house of Omar Effendi in Jerusalem, and was amazed that I did not recollect him. This was sufficient intro-

duction; we were friends immediately. Perceiving that I had purchased some tobacco, which I held in my hand wrapped up in a piece of paper, the Turk took from his breast a new and highly embroidered tobacco-bag which he thrust into mine, saying, "Come, take this, it will hold your tobacco; but you ought not to purchase any, it is not good. Since you give us health we will give you tobacco, and every thing you want. You cured Omar Effendi in Jerusalem, and you have cured Ahmet Bey in Damascus." I took him at his word, and told him he was the most liberal man I had ever met with in the whole course of my life, and that if he would do all he said he almost deserved to be worshipped. He was a Turkish merchant from Bagdadt, residing for the time at the khan in Damascus. I received many visits from him in the convent, and we met frequently at the house of Ahmet Bey.

The streets in Damascus are narrow and irregular, and consequently well shaded from the sun; broad streets are no luxury in warm climates, and here I felt the full force of the remark of Tacitus, that Nero spoiled Rome by broad streets. The shops abounded with fruit and vegetables. The peaches, nectarines, and apricots were excellent; a species of the latter, which they called lousi, possessed the most exquisite and delicious flavor. But what we found most agreeable of all was the

great abundance of iced water that was exposed for sale in every quarter of the town. It is generally mixt with the juice of figs or currants, and forms an agreeable and refreshing beverage, in which the Damascenes indulge to profusion. Of the shopkeepers, I would say in general, that I never saw a more comfortable looking class of people in their station of life. They are clean, well-dressed, of an excellent habit of body, and so extremely civil to strangers, that if they have not the articles you wish to purchase, they will, unsolicited, walk with you to the place where you can be suited, and not leave you till you say "this will do! this is good."

In Damascus, as in Cairo, each class of commodities has its own class of bazars. There are whole streets in which nothing but shoes and boots are sold; others in which nothing but ready made clothes are sold; others for the silks of Constantinople, which are by far the finest and the most valued. But the articles generally worn in Syria are of the manufacture of Damascus, and are a mixture of silk and cotton. They are extremely durable, and some of the patterns remarkably handsome. There is one large bazar for the goldsmiths, where we saw not less than two hundred of them seated together in one room, each with his anvil, hammer, and drawers before him; but this should rather be called a manufactory than a bazar; for

on entering it a person was stunned with noise, as if he had been in a foundery. There are also bazars for swords and military accoutrements; but the character of Damascus blades is much declined from what it was in former times. Each country seems to think that it possesses the art in an equal degree of perfection. Constantinople regards her manufacture of swords as the best, and Cairo, Aleppo, and Bagdadt all put forth a claim for the same distinction.

The bazars in Damascus are better lighted, and have a more elegant and airy appearance than those in Cairo or Constantinople. The bazars for ready-made clothes, which are near the palace of the Pasha, form an agreeable lounging place, where the traveller is certain of seeing a constant crowd of people passing and repassing in all the different costumes of the country, which are those of the Turk, the Bedoween Arab, the Druses, and the Syrian Christian. The first is dressed in the most brilliant colors; but the caftan and the red shachsheers are more frequent than the shalwars. The Bedoween Arab is dressed in unbleached cotton cloth, with a grey, or blue and white abba in large cross stripes. He wears a leathern girdle about his waist, with a green and yellow handkerchief on his head, which in the country hangs down loose over his cheeks, and when he comes into town, he generally ties it tight round his head. They rarely wear turbans. The dress of the Christians is of a

graver complexion than that of the Mussulmans, though not quite so dismal in Damascus as it is in Grand Cairo. The turboush is red, and of the same species of manufacture, but it is much larger, and hangs down in a bag from the crown of the head. The turban is of small checkered silk, red, blue, and yellow, and tied so as to give a full square shape in front, and to make the countenance look full and bold. The effect of the Mameluke turban is to make the countenance of a lowering and unkindly aspect, as if it belonged to an assassin or a thief. The abba is quite different in shape, pattern, and manufacture. It is worsted, and wrought in small stripes, red and black. It is worn much shorter, and is every way smaller, and when viewed behind looks like a man's coat worn by a woman above her petticoats. The black abba, however, already described, is a dress of much higher consequence than the one which I have just mentioned. It is the full dress of the shiekh, as the other is of his son. Here it is called mashlah, and not abba, which is the name reserved for the striped robe. The beniss is also in general use here, and there is much more style and elegance among the people in general than we found in Cairo, which arises from their greater intercourse with Constantinople, and from a greater number of the inhabitants being gentlemen by birth and education.

The females in Damascus wear universally the

large white robe which covers their head and shoulders; but such of them as we see in the bazars are generally passed the prime of life, and never walk about in company with gentlemen, as in the Christian towns of Europe.

The men wear beards or mustachoes, with the cheek, head, and part of the chin completely shaved. Mustachoes and whiskers are said to be characteristic of a Jew; but the remark is not even generally applicable. The Mameluke dress is but little worn in Damascus, and being arrayed in that costume we were known immediately for Caireens, and the curiosity which we manifested in looking at every thing, soon discovered us to be Europeans; and our Albanian soldier was immediately asked, "Who is that? who is that?" Instead of replying "he is an English nobleman," or prince, as the word would probably have been rendered, he cautiously and carelessly said, "Oh! he is an English consul;" a character to which they are not unaccustomed in the East. This immediately satisfied their curiosity respecting Lord Belmore; but observing his attentions to her ladyship, who was likewise dressed in the long costume of the Mameluke, they next inquired, "Who is that with him?" To which the arch Italian gravely replied, "Oh! that is his clerk," which passed off remarkably well, though not quite satisfactorily; for observing a little more narrowly they further inquired, "How comes it that the consul's

clerk has no beard? He seems to be old enough too to have one." This was a poser; but the respondent saved himself by saying, "He could not tell, it had not happened to grow; that there were sometimes odd cases of that kind;" and the philosophic Turk immediately solved the difficulty, by remarking, "Oh! it is the will of God, we know nothing about these things,"—and here the conversation dropt. This is the only time that her ladyship's appearance in the bazars attracted any particular attention.

Previous to our arrival in Damascus Lady Belmore had been strongly recommended not to appear in the bazars at all; because the Damascenes are particularly acute in discovering any person in disguise, and, it was added, would raise a mob instantly if they found a woman walking about in the dress of a gentleman, and in company with a gentleman, and her face unveiled; and unless her ladyship would consent to muffle herself up, and walk about as the ladies in the country, she was seriously advised not to attempt going out. However, on considering the matter coolly after we had arrived in Damascus, it appeared to us that there was no more danger to be apprehended to her ladyship in walking through the bazars here than in Cairo or Jerusalem, which, on making the trial, proved to be the case; for Lady Belmore, in the dress of a Mameluke, not only walked into the bazars, but into the

large open cafés on the banks of the river, and sat down and took her hooka and her cup of coffee the same as the other members of the party, unnoticed and unannoyed: a proof of her ladyship's resolution, and of the eager desire of knowledge that led her to examine every thing of consequence that occurred in the course of our extensive tour; and also that the people in Damascus are not so quick-sighted, or so uncivil, as they are reported to be.

By the cafés in Damascus, which have been so much celebrated, are generally understood those that are situated on the banks of the river; for the cafés in the interior of the town are mere smoking houses, and have nothing particular to recommend them; but the others are remarkably well adapted to the climate, which being extremely warm in certain seasons of the year, they are formed to exclude the rays of the sun, while they admit the breeze, and gratify the eye with the delightful sight of luxuriant vegetation, and the ear with the rushing sound of artificial cascades. In order to secure the enjoyment of so many luxuries, these cafés are situated in the skirts of the town, on the edge of that branch of the Barrada, which supplies the gardens. In some parts they are on the city side of the river, and enjoy the prospect of a muddy stream rolling rapidly by, and the banks of the river covered with wood and grass. In other

places they are on the garden side of the river, and are approached by a high wooden bridge. The café, in this instance, is quite surrounded with wood, and a branch of the river from the garden divides and flows smoothly round it, and forms a cascade at each end, where it falls into the main stream. Thus situated, the café is cooler and better shaded; but the prospect is the town and the river, which is by no means so agreeable as in the former case.

These cafés are all constructed of wood, and consist of a high pavilion roof, supported with wooden pillars, and partially covered with mats, evergreens, and creepers. They are far from being elegant or expensive; but they are cool, and admit an agreeable and softened light, that forms a charming contrast with the intense glare of the sun glancing upon the waters, or reflected from the whitened walls of the houses of the town. The floor is of wood or earth, most generally the former, and is regularly watered. All round are high raised broad bottomed wooden seats like sofas, for the frequenters to sit on after the fashion of their country, and smoke, drink coffee, talk, and enjoy themselves.

As a place of public resort, I must confess these cafés appeared to me both dull and uncomfortable, and the company generally of a very ordinary description. There are no public papers, no magazines, no reviews, and nothing to keep up a gene-

ral, or a national interest. Sometimes a person, like a hawker, reads or recites a tale, that may chance to be listened to; it by no means follows as a matter of course. They are commonly remarkably still and silent, and seem as if being over-fatigued, to go thither to indulge in a little repose. Each person as he enters calls for a hooka, and a cup of coffee, which are immediately brought to him. There are no long pipes in the cafés, at Damascus, and the hooka is such a hideous and unwieldly instrument that nothing but the most determined resolution to smoke could make it at all tolerable. In these words I am not to be understood as abusing the elegant smoking apparatus, usually known in this country by the name of hooka; which, with its handsome arguil and shake, deserves to be spoken of in terms of commendation, as far at least as appearances are concerned; but a most infamous substitute to which the cafétiers of Damascus have most unwarrantably given the same name. It consists of a head that somewhat resembles the hooka, and a small bit of hollow cane, about two feet and a half long, stuck into the side of it for a shaft. It has no amber mouth-piece, and is lighted in the same way as the hooka, but the stalk is too short to let it rest on the ground, and it is so difficult to draw, that the novitiate in smoking is obliged to keep pulling, and balancing, and making such efforts as greatly to endanger the safety of his brain, and

respiratory organs: and all for what? to obtain a whiff of tobacco through a drop of dirty water. There is nothing so absurd that fashion will not reconcile us to, nor any thing that a man disposed to be idle will not do to fill up his time; or an active man, in want of employment, to have the sensation of doing something. These are, perhaps, the best apologies that can be offered for men indulging in such a revolting and abominable practice. Were it imposed on them as a task by their superiors, it would be considered as an act of intolerable oppression, and would be denounced as the source of half the diseases to which the votaries of this horrible species of smoking are liable; but, as they have taken it up of their own whim and caprice, to regale their leisure hours, they hail the hour that lets them loose to the enjoyment, as the greatest consolation, and pay their money with the greatest pleasure for permission to suck poison and stupefaction through dirty water, from the end of a stick; but they say, it is good for the sight, it is good for the head-ache, it is good for the belly-ache, it is good for the digestion of food, and for removing the sensation of hunger; in short, it possesses every excellent quality that fancy chooses to give it, and no more. To see the ease and comfort with which a person smokes the hooka, or the long pipe, a stranger who had never seen the operation, nor knew its virtues, would say at once,

"that man is enjoying himself": but were he to enter one of the cafés in Damascus, and see a hundred or two hundred people balancing this immense thing like an ass's head, on the point of a small cane, and sucking and pulling away at it with such eagerness, he would certainly conclude that these people were either dementated, or that they inhaled life and felicity in the draught which cost them so much trouble to obtain, and would as certainly laugh at their folly when he learnt what they were doing, and what were its effects. The gardens round Damascus are private property, and answer better to the description of what we call orchards in this country than gardens. They abound in fountains and summer-houses, and furnish a delightful retirement under the shade of the walnut, the citron, the orange, and the pomegranate. The principal ones lie close upon the town, on the west, between it and the mountain Salehiyyeh, but they are scattered through the whole of the plantation around Damascus, which extends over a circumference of certainly not less than twenty miles. The town itself is nearly in the centre of the plantation, and is about six miles in circumference. Nothing can be more delightful than such an extensive shade in such a country. The environs of Damascus are cool, and refresh the eye with a continual verdure. Riding or walking, or reposing among these plantations is the most gratifying of all enjoyments to a native of the country. Hence the grateful eulo-

gies that have been bestowed on her gardens and her pleasant fields. She has been called, noble, Sham Schereeff, the beautiful, a perfect Eden, a terrestrial paradise; and when we consider these epithets as applied to it by the enthusiastic Arabs, the thirsty inhabitants of Mecca and Medina, who had never seen any thing of the kind before, we may believe that the authors of them really spoke as they felt.

Immediately adjoining the town, on the south-west, there is a large, open field, called by the Franks, Agro Damasceno. It is partly cultivated, but chiefly open and covered with grass like a common. Here the Turks perform their military exercise, and their feats of horsemanship, and when the hour of prayer arrives, have only to retire to the branch of the Barrada, by which it is watered, wash, and perform their devotions, and resume their exercise when that is over. The Romans give out that in this field Adam was created; and it is quite consistent that those who found out that he had been buried in Jerusalem, and discovered his skull in the rent of the rock, should also find out that he had been created at Damascus, and we were astonished that they did not exhibit the hole in which he had been kneaded, the mould in which his frame had been cast, una piccolissima, piccolissima pezzetta of the original clay, small, subtle, swift, heavy, and ridiculous, like the particles of the gravific fluid; the first print of the foot that

he pressed upon the ground, and a drop or two of the perspiration that fell from his body, while he dried like a muffin on the banks of the Barrada. Adjoining the field there is an hospital in very bad repair, and a large mosque almost deserted.

The best view of Damascus is from the top of the mountain Salehiyyeh, which is about a thousand feet above the level of the town, and the best station on the top of the mountain for viewing it is, the Kobat el Nassr, or Arch of Victory. The road thither crosses the Barrada, by a high bridge, passes through the village of Salehiyyeh, winds up the hill round to the valley of the Barrada, from which the ascent to the summit is comparatively easy; towards the town it is quite precipitous. The Kobat el Nassr is the name given to a ruined building of small dimensions; but for what purpose, or by whom erected, is not correctly ascertained. By some it is mentioned as the residence and tomb of a shiekh, of the name of Nassr. By others it is mentioned as an edifice, erected on this favored spot, for the sole purpose of viewing the country; but that it never was finished; death having cut short the project of the founder. It has all the appearance of an unfinished building. It is further reported that from this commanding station, Mahomet, the celebrated impostor, viewed the delightful city and plain of Damascus, and, transported with the sight, exclaimed, there is but one

paradise intended for man, and that he being determined not to have his in this world, would not enter the city. There is not the slightest foundation for such a story. Mahomet never had it in his power to enter Damascus; for it was not taken till two years after his death, when Khaled and Yezid, the two generals of Abubekr, his successor, defeated Heraclius in a pitched battle near Damascus, which they took, after a siege of six months, in the year of our Lord, 634. Though the story be apocryphal, the prospect from the mountain is extremely beautiful. It comprises the town with its numerous mosques and minarets; the extensive woods and gardens, with which it is surrounded, all clothed in the most luxuriant verdure, in every different shade, from the deepest to the lightest green. The plain is extremely level, and stretches out towards the east further than the eye can reach; towards the north-west the mountain Ashloon bounds it in the distance; and in a south-easterly direction its continuity is broken by the mountains of Hauran. The streams of water are not perceptible from the mountain, and the plain, though extensive, does not exhibit that rich and luxuriant vegetation that adorns the banks of the Jordan and the Nile. It is only in the immediate environs of the city that this is so conspicuous, and the view from the mountain is but the verdure of trees; the bright sun, and the cloudless sky that light up the scenery in the Eastern

world, which, as long as the verdure of the fields remains unscorched by its rays, diffuse such a charm throughout the landscape, that we should look in vain for any thing similar in those countries, where a dense and hazy atmosphere prevail; but with all the advantages of cloudless skies, the environs of Damascus, in point of natural scenery, extent, or cultivation, are not once to be named or put in comparison with the environs of London: no more than a river about thirty yards broad is to be compared to the majestic Thames, or a continuous and almost uninhabited wood, of five or six miles, to the beautiful and populous environs of the British capital; and the boasted view from Saléhiyyeh is to that from Hampstead or Highgate, or Richmond-hill; what a cottage garden is to Kew. But if the drapery of external nature be so inferior in the Syrian capital, that of the intellectual nature is so many thousand times more to be deplored; the comparison of a giant to a dwarf, of gold to the ore, or wine to the lees, can hardly be said fairly to contrast the states of the human mind in the respective cities, where the inhabitants of the one are in the highest cultivation, while the other is a field unbroken up and overgrown with weeds; a rough unhewn block, in its native quarry, under a load of rubbish. The Turks and the negroes are the unproductive members of our race; they have never contributed one thought to science, nor suggested one scheme to

improve our condition.' This cannot be said of any Christian country upon earth, and he that contributes to christianise the Moslems, contributes to turn the force of so many additional intellects to improve the science, and advance the happiness of man.

The success of my prescription for Ahmet Bey had the effect of filling the convent with patients every morning. The men I saw in my own room, the women in the piazza, leading to the church. Many children were brought to me affected with the small-pox, which was generally mild and distinct. The cow-pox had been introduced, but through neglect, both on the part of the people and the medical practitioners, had been allowed to disappear. The cases of ophthalmia were comparatively few; many cases of deafness, consumption, and paralysis, and occasional cases of rheumatism; bilious and dyspeptic affections were the most prevalent, and many of them were considerably benefited by using the pipe, instead of the hooka, which occasions a great exertion of the diaphragm and respiratory organs. The Turkish women generally came along with the Christian, to receive advice in the precincts of a Christian church; and the morning of my departure from Damascus, the daughter of a Turkish schereeff, a young lady about seventeen years of age, came along with her brother. I had seen her twice before, at her father's house. This

was quite new, to see a Turkish woman of rank, come to receive medical advice in a Christian convent: I was delighted to see it, and both from that and other circumstances, I should willingly indulge the hope that many of the antipathies which formerly actuated the followers of islamism against the Christians, are beginning to soften and relax, and that the time is fast approaching when all the families of the earth shall feel and know that God is no respecter of persons, that their interest, their guilt, and the means of their reconciliation are the same, and that mutual forbearance are the universal duties of man to man. How amiable is mercy when there is the power to have sacrifice!

I was frequently requested to visit families of distinction in Damascus; sometimes in company with Mr. Chaboiçeau, but generally alone. The manner of visiting the gentlemen was the same as has been already described, but in visiting the ladies there was a little difference. Occasionally the husband chose to accompany the interpreter and myself to the bedside of his distressed wife; at other times the interpreter was excluded, and told me through a chink in the door, the meaning of what the husband told him the patient had said, and instructed the husband in return to make such queries as I desired. At other times the husband did not interfere at all, but the black eunuch and myself walked into the apartment of the patient, and

the interpreter remained without, and explained the sentences as they were repeated to him. When the patient was not in bed she generally made her appearance within the door of the court.

I am happy to say that the husband always appeared to manifest the greatest concern for his wife, and heard with much solicitude the opinion that was given on her complaint. When that was favorable, he added, with pathetic emphasis, "enshâllâ, —may God grant it;" when unfavorable, he was either silent, which showed that he apprehended the worst; or if he said any thing, it was "Allah kareem—God is merciful;" "Allah biaraff—God is in the knowing of it;" thereby intimating his entire submission to the will of God, and hoping that he might recover his wife, although the doctor had given her over.

The Turks are not actors in grief, nor are they of that unstable and mercurial temperament as to cry one moment and to laugh the next. Sorrow is with them a real passion, clouding the countenance, and engrossing the whole feelings of the soul. The deep stream rarely dimples, and the sorrowing heart does not run riot in mirth. An occasional smile may flicker on the face of the mourner, but it is the smile of fatuity, and his sorrow borders on distraction. I never saw a countenance more deeply or more truly express inward grief or indignation than that of a Turk; nor did I ever see

any man look happier in speaking to, or showing attentions to a child: when he took him up in his arms his aspect showed that he had him in his heart; nor did I ever hear any man pronounce the name of God with greater reverence. Allah issues from his lips embalmed in the devotional fervor of his soul. The natural capabilities of the people are of the highest order; but an absurd religion, or rather an absurd interpretation of that religion has produced a defective system of education, and the mind remains stationary and unimproved from generation to generation. They know how prone the human heart is to idolatry, and their indiscriminate hatred of it has done them much harm. They are determined monotheists, and the unity of deity is constantly in their mouths, and they cannot endure the Christians, whom they believe to be polytheists, and idolaters; hence they will not associate with them, lest they should be infected by the contagion of their example; and their constant prayer is, that they may be preserved from it. "Allah wachet—there is but one God," is their constant address to the Christians; and in looking at the pictures and images with which the churches in the East are disgraced and profaned, I am sorry to say that they have but too much reason for the accusation. The Turks have never seen a Christian church as it ought to be, and they have never seen and know nothing of Christianity; hence their

aversion to it, and to Christians, and to every thing that comes from them; disgusted with their idolatry, they slight and despise their science. There is a remarkable coincidence in this respect between the Turks and the Jews. This wonderful and unfortunate people, believing that all their misfortunes have arisen from their proneness to idolatry and polytheism, now, in the day of their calamity, hope for salvation and restitution by constantly avowing the unity of God. Ached, or one (God), is the last word that a Jew wishes his mortal lips to pronounce in the hearing of his friends upon earth; and, when his soul take its flight into the world of spirits, this is its only rest and consolation; the bark that is to bear him to the throne of Jehovah, and on this he confides for acceptance with Him. They too despise the science of the Christians. Who will take the veil off Israel's race, and teach the Mussulman and the Jew that there is but one Mediator between God and man, and that there is no idolatry or polytheism in the religion of Jesus? To let them alone is miserable; it is to pass by on the other side, and leave the Samaritan to die of his wounds.

In the Christian families in Damascus, the ladies present themselves in the same manner as in Cairo, or Jerusalem; and, although they occasionally serve the visiter, are not such slavish menials to him as in them. The Christian families here have much

intercourse with each other, and balls and entertainments frequently occur. The ladies wear the large white robe, but the takeel and akos are not common among the inhabitants of Damascus; they seem to be more peculiarly the dress of the country villagers. The ladies wear upon their forehead a frontlet, composed of several strings of zequins, or gold coins, fitted to each other, forming a broad imbricated surface like a coat of mail, nearly as broad as the palm of the hand, rising up, and projecting forward.

There are many Greek and Armenian, Maronite and Syrian Christians in Damascus; but any intercourse that I had with them was entirely professional. There are also many Jews in Damascus, and their lot may be considered as particularly fortunate under the present political arrangements of the country. All the money transactions of the Pasha, indeed I may say of the country, are managed by two Jews, who are brothers, and who being intelligent, strong-minded men, exercise considerable influence over their ruler, to whom they have constant access, being his interpreter for the Arabic and Turkish languages, and his confidential advisers. Besides, their office is permanent, while that of the Pasha may be changed every year. Every year it is the business of the Pasha to conduct the caravan to Mecca; he may be reappointed, but he resigns his office as soon as he returns.

These two worthy gentlemen are brothers of the late banker and friend of the Pasha of Acre, the unfortunate man whose nose and ears the butchering Djezzar cut off, but still retained him in his service, as he knew no person so capable of managing his affairs. They are men of plain dress and manners, and have very little the appearance of courtiers; but through their influence with the ruler of the land, their brethren, the Jews, enjoy security and peace in the country, and many of them are making rich, and purchasing landed property.

Two days before leaving Damascus, I was sent for by one of these worthy gentlemen to visit his only son, a boy about ten years of age, seven of which he had been blind. Having detailed to me the history of the case, he added, that he had often been advised to have the eyes operated upon; but that he had always resisted the advice, from want of confidence in those who were to perform the operation, but if I considered it a proper case, he was willing that it should now be performed. The young Jew labored under a cataract in both eyes; this could easily have been removed; but the eye was otherwise extremely irritable and unsound, which rendered the consequences of an operation more uncertain. Had I seen this patient immediately on my arrival, I should have had no hesitation, after a little treatment, to have operated on

him with a fair prospect of success; but, being on the eve of my departure, I would not undertake the case, as there was no time to prepare the patient, or to superintend the after-treatment. Having stated this to the seraff, or banker, (the people in Damascus are named from their employment as they are sometimes here,) I recommended him to send his boy into the country, as the warm season was approaching, that his general health would thereby be improved, and that he would be a fitter subject for operation to the next medical gentleman who should visit Damascus. He said he had been advised by Mr. Chaboiçeau to send his son to Europe, and that since I did not undertake the operation, in the propriety of which he fully acquiesced, he would in the course of a year or two adopt the plan recommended by him. I have not heard the result.

The para, a base silver coin, twenty of which are equal to a sixpence of our currency, is the general circulating medium in the Syrian capital. Lord Belmore received from his banker 50*l.* in these small coins; they were made up in parcels which were tendered at a certain value, and received without being counted; if found wanting, the deficiency was promised to be made up. They are so thin, and small, and so liable to stick together, that it would have taken a man nearly a whole day to count them. The Turkish dollar,

and the rubi, which is a small gold coin, in value about half-a-crown, were also in general circulation, but were not issued by the banker.

Before leaving Damascus, when the noble traveller desired the banker to make up his account, he sent him the full amount of his letter of credit, and, with his compliments, added, that if he wanted more, it was at his service: an instance of very great and very unexpected liberality; but of which the noble traveller had no occasion to avail himself.

From Damascus we were extremely anxious to go to Palmyra, and, shortly after our arrival, began to make inquiries as to the best method of travelling thither. Unfortunately for our expedition, the Arabs in that quarter were in open rebellion against their Turkish rulers. The Pasha of Damascus had sent an army to suppress the insurrection, but without effect; on the contrary, the Turks had sustained a defeat, and their general having been suspected of treachery, another was sent to supersede him, who, as is usual on such occasions, struck off the head of his predecessor, and sent it to Damascus, where it arrived about two hours after ourselves. This was the end of the unsuccessful general, who was a man considerably above seventy years of age, and had hitherto maintained an unblemished character. The news of the defeat of the Turks were only whispered in the town, and the principal men treated it as a matter of no

moment. However, they all, with the exception of the Pasha himself, said we could not go to Palmyra. Even the cautious seraff, when out of his master's hearing, said it was unsafe, and that we must not attempt it. In speaking of Palmyra, he always called it Tadmore, the name by which it is known in Scripture.

Caravans go regularly from Damascus to Bagdadt. The journey is between five and six weeks, and may be performed with perfect safety; and when we consider that on the banks of the Euphrates and Tigris were formed the first settlements of mankind, and the first great kingdoms of which we have any account, it is perfectly amazing how little they have attracted the attention of modern travellers. The site of Babylon is characterized by immense heaps of ruins; nine miles in one direction and five in another have been traversed by Mr. Rich, who has favored the public with two very interesting memoirs on the subject; much still remains to be done. Mr. Rich has never dived beneath the surface; if he had dug more, and criticised less, the world would have been more obliged to him. The site of Nineveh is likewise marked by many ruins; I speak upon the authority of an intelligent native of the populous town of *Mosul*, which occupies the opposite side of the river Tigris. Indeed the whole of Mesopotamia is comparatively virgin ground. Where is our love of the arts?

The inhabitants of these countries were all idolaters, and many specimens of early art may be expected to reward the toil of the explorer.

We are informed in the book of Genesis, that the beginning of Nimrod's kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar; out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city. These are the first settlements mentioned in holy writ, and from the disposition of the inhabitants, and the unchanging nature of the climate, it is not at all improbable, that upon a careful examination, many traces of them might be found still to exist. The whole country, indeed, must be full of ruins and interesting details, which it is earnestly wished some enterprising traveller would search out and make known to the world.

Damascus was probably built not long after the towns above mentioned. It is stated in the 14th chapter of Genesis, that Abram pursued the confederate kings, who had taken his brother Lot, unto Hobah, which is on the left hand of Damascus. This event, according to Hale's chronology, took place 2070 years before Christ, and 1085 years after the deluge. This town has been more fortunate than most of its cotemporaries; it never rose so high as Babylon or Nineveh, neither has it ever fallen so low; it has been often captured,

and several times demolished, but has always risen again to splendor and dignity, and has in all ages been mentioned as one of the finest and most delightful situations in the world; it may be called the Florence of Turkey, the flower of the Levant; it greatly surpasses Grand Cairo, both in cleanliness and comfort. By the natives of the Eastern world it is generally called Scham, the meaning of which is differently explained; some authors consider it as derived from Shem, the son of Noah, who gave his name to the whole of Syria, and, according to the Eastern custom, to this town, which was the capital of Syria; others maintain that this means the province or town on the left, as Yemen does that on the right; but the Hebrew word is Dameskl from which it passed into the Greek and Latin languages, and from them into the modern European language, so that Damascus is the more ancient name of the two, and the inquiry should rather be how it came to be called Scham, a name by which it is not known either in Greek or Latin authors, and which is more connected with the history of islamism than with the general history of nations. It is called in the country Schami Schereeff, the green, or the noble Damascus, the mouth of Mecca, from its being the grand receptacle of all the Syrian pilgrims going to Mecca; Jerusalem enjoys the same honorable appellation; it is called Gouts Schereeff, and these are the only two

cities that enjoy this distinguished appellation throughout the whole of the Turkish, or, I should rather say, the Islamitic world, and both are under the government of the Pasha of Damascus.

Damascus contains about 12000 Christians of different sects and denominations. The Greek patriarch of the Apostolical church of Antioch generally resides here; the patriarch of the Syrian church resides at Mosul, and the whole population is estimated at 150,000 souls, and among all these there is neither a reading nor a writing individual; in Constantinople there are 5 or 600,000 equally uninstructed, and throughout the whole of the Islamitic world there are 150 millions, all of the same unscientific and the same unlettered description. Pagan idolaters throughout the world are said to make up the vast amount of 600 millions, yet there is not so much as a literary journal or a newspaper throughout the whole of this immense population; no intercourse of thought travelling post in a legible form from one end of their wide dominions to the other. The number of Christians is estimated at 170 millions; and how inconsiderable a portion of these, even among such as can afford it, value their time as they ought, and give their minds to intellectual improvement, and their study to benefit their species! Yet were all mankind, alike the Mussulman and the Pagan taught Christian science and Christian charity, which directs us to

cultivate our minds, to consider all mankind as brethren, and God as our common father, religion and science would encircle the globe like the breath of heaven; and the traveller would meet an enlightened friend in every step of his journey, to delight and refresh his mind with the result of his meditations, as regularly as he finds a morsel of food to repair the exhaustion of his mortal frame. Is there a heart of human mould that would not offer up its prayers, and tender its efforts to the consummation of the plan, that is to cover the earth with such a glorious spectacle, and make the whole world appear as the garden of the Lord, with man walking in spiritual brightness, and holding communion with his Maker as at the first?

We were shown the house of Judas in the street called Straight, in which Saint Paul lodged after he had seen the vision, and likewise the house of Ananias, whom the Lord sent to him to put his hands upon his eyes that he might recover his sight. The abode of this early Christian is a small grotto, situated among poor houses near the Catholic convent, and seems to be held in equal veneration by Turks and Christians, and is equally a place of prayer for both. The Mussulmans frequent it every day, and the Christians say mass in it at stated times. This community of temples appears to me very odd, but I have stated what I was told.

The part in the wall is also shown, from which Saint Paul was let down in a basket to escape the

persecuting Jews who watched him at the gate to kill him. At a small distance from this we are shown the place where he rested till some of his friends joined him in his flight; here there is an altar and seats, and here the superior of the convent said two or three short prayers for the repose of the Apostle's soul; these places are near the gate of the city, and near to the place where St. Paul fell from his horse. There can be no doubt that these are really the places which they are represented to be, for the register which records the very spot in which Adam was created, could not omit that in which St. Paul was smuggled away in a basket.

In consequence of our anxiety to visit Palmyra, we remained longer in Damascus than we had originally intended, expecting that every day would bring us the welcome intelligence, that peace was restored between the Arabs and the Turks, and that the road was clear for us to proceed thither; but day after day was fraught with reports of fresh hostilities, and tired with expectations, we abandoned the expedition and prepared for our departure.

I cannot leave the Scham Schereeff, the noble city of Damascus, without returning to my friend Ahmet Bey, whose attentions were great and uniform. A servant and a couple of horses were every day at my disposal; however, from my great occupation in the town, and there being nothing particularly inviting at a distance, I used them only once, which was to ride to Saléhiyyeh. I visited him

every morning, and if, on account of business, I had omitted to do so, he never failed to send for me; he was to me the Omar Effendi of Damascus, and did every thing in his power to make my stay there comfortable; his present to me on leaving Damascus consisted of an abba, several pieces of silk, and two turbans of India muslin, accompanied with many entreaties that I would return and take up my abode in that noble city. The Bey is a man of considerable powers of thought, but of few words and limited information. To say that he is at the head of Damascus literature is only complimenting a man for being king of Utopia, the sovereign of that which hath no existence; but to say that he is one of the most amiable of his species, is to pronounce an eulogy that any man may be gratified to hear, and which is not more highly colored than the virtues of the heart fully entitle my Damascus friend to receive.

CHAPTER XXII.

DEPARTURE FROM DAMASCUS—ARRIVAL AT BALBEC —MOUNT LEBANON—TRIPOLI—MALTA—CONCLUSION.

On the 4th of June, we resumed our journey, and having passed out by the gate of Saléhiyyeh, the whole cavalcade gradually wound its way up the hill. At the top of the ascent we turned round, and took a parting view of Damascus. Palmyra, Aleppo, Bagdadt, Babylon, and Persepolis; the banks of the Euphrates, Tigris, and Orontes, are all behind. It is with the mind of the traveller, as it was with the unfortunate Œdipus, however far he may go: "A little onward still conduct my steps." The eye is never satisfied with seeing. Almost immediately under the brow of the hill, but not visible from it, is the dividing of the waters; the Barrada here is parted into four streams, one for the town, two for the gardens, and one for the fields, as already mentioned. Our route lay up the course of the Barrada, which we came in sight of almost immediately on clearing the pass of the mountain of Saléhiyyeh. It flows through a small narrow valley on the left of

the road, and its course is marked by trees and healthy vegetation, which form a striking contrast with the scorched and scanty herbage on the sides of the mountain. After travelling for three hours along this dreary and almost unproductive vale, we turned to the right at a small cheerful looking village called Hami, near which we crossed a large river by a stone bridge, and continued our route for four hours further through a beautiful and well cultivated vale, and arrived at the village of Figgi, so named from being situated at the source of that river, which is called Ein Figgi, or eye of Fidgi, being the place where the river springs to light. Figgi is certainly one of the coolest and shortest rivers in the world; but it did not quite come up to the idea that we had formed of it, from the description that we had received, as being well worth a ride of seven hours to see it. It issues from the limestone rock on the left hand side of the road, a deep rapid stream of about thirty feet wide; it is pure and cold as iced water, and after coursing down a stony and rugged channel for about a hundred yards, falls into the Barrada, where it loses both its name and its beauty. The water of the Barrada, like the water of the Jordan, being of a white sulphureous hue, and an unpleasant taste. This is probably the Pharpar mentioned in the book of Kings; as I have written it, it would be pronounced Varatha throughout the East. Of the other

river Abana mentioned there, I could learn nothing; but I omitted to inquire the name of the river which we had passed at the stone bridge at the village of Hami. There are the remains of a large substantial building at the source of the Fidgi, of which we could learn nothing, but that it was very old, and the situation very fine. In about three quarters of an hour after our arrival the luggage came up, having travelled by the usual road, although there was no reason why it might not have accompanied us.

Next morning we resumed our journey up the Barrada at seven o'clock; the morning air on the mountains was cool and bracing, and afforded a grateful relief from the sultry heat of the town. After three hours' travelling we came to a very picturesque and remarkable pass called Sook, where the road is narrowed by the approach of the mountains on each side of the river, and excavations are cut in the rock, on the right-hand side, in places that seemed quite inaccessible without the help of a scaling ladder, or a basket, as at the convent of Meteora on Mount Athos. Some of the doors are formed with great care, and have buttresses on each side, and statues between them, as we had seen at Absambul. We were not near enough to ascertain if they were in any other respects allied to Egyptian architecture. Here we crossed the river by a bridge, which is amazingly picturesque, and in

three hours further the valley widened, and exhibited a good deal of cultivation; soon after which we passed the source of the Barrada, a little below the pleasantly situated village of Zibdané, passing which we encamped on a pleasant green, beside a small stream called Dilla, that runs into the Barrada, and is nearly as large as it.

This village belongs to my friend Ahmet Bey, and the air of it is so extremely healthy, that he frequently withdraws from the heated atmosphere of Damascus, and spends the months of summer in this cool and delightful retreat, with both the snows of Gibl Shiekh and Mount Lebanon in view. It contains between three and four thousand inhabitants. One part of it stands low, and the other high on the side of the hill. In the absence of the Bey the village is governed by the shiekh Dahr Etel, to whom I paid a visit in the evening. He came out of his house, and received me under the shade of a spreading tree, and informed me that the snow remained all the year round on Mount Lebanon, but not on Gibl Shiekh. On the other side of Damascus I was told exactly the reverse. Each party seemed to claim the snowy honors of the year for its respective mountain. It is my own opinion that it does not remain all the year round on either of them. The height of neither of them seems to be above four or five thousand feet, which is much under the region of perennial snow in these latitudes. I

observed a considerable difference between the Arabic spoken here and in Damascus, which consisted chiefly in dropping the final letter, and pronouncing u as au. Zibdané is half way between Damascus and Balbec.

Next day, the 6th of June, we travelled only two hours, and stopped for the night at Zurgeia, a village about half the size of Zibdané.

The following day we resumed our journey about nine o'clock, and after travelling for about two hours among the hills, which were partly cultivated, but chiefly in pasture, we entered a barren rocky valley, which we were three hours in crossing; the route lay in a north-west direction. At the top of the valley we passed an ancient cemetery on the summit of the hill on our left, from which we descended into a delightful verdant spot, intersected by numerous streams of water, and pitched our tents close by a spreading willow, in the neighborhood of a large ruined mosque, and some well cultivated gardens, about three quarters of a mile from the ruins of Balbec.

On walking to the higher ground the ruins of the ancient city presented themselves, stretching out on the right and on the left of the road. A little forward the conduits come into view, still faithful to their charge of conveying copious streams of excellent water all over the town. The houses are completely overturned, and the stones lying in

heaps, the walls remain in several places, and have never been strong; they have been about four miles in circumference, including both sides of the stream. The present village stands in the lower part of the ruins, and we approached it through a ruined mosque, which has in the court a fountain of excellent water. Below the village are the remains of several ruined temples, with highly wrought cornices, and all of them evidently of Roman architecture.

The grand ruin, however, to which the place owes its celebrity, stands on the edge of the low ground, without the precincts of the ruined town. It is encircled by a small stream of water, which afterwards flows through the valley, and is called the Letani. It is a large unwieldy mass of building, in the form of an irregular square, which is narrowest at the north end, and is perforated by a number of arched vaults, which are greatly obstructed with rubbish. The outer walls are very much shattered, and exhibit only the repairs of former walls very badly executed. These outer walls have evidently been built at two separate periods, and by two separate people practising different modes of architecture. The most ancient parts are chiefly on the south and on the west, and are most abundant in the south-west corner of the wall, where some of the stones that rest upon the ground are ten paces long, others are nine paces long, ten feet broad, and

six feet thick. They are cut with the bevelled edge exactly like the cutting of the stones in the subterranean columns of the Harám Schereeff in Jerusalem, which I have stated to be of Jewish workmanship. Indeed the similarity of the workmanship struck me forcibly, and I am disposed to refer them both to the same people, and nearly to the same era. The stones are compact limestone, which is the common stone of the country, and the soil of age with which they are covered, compared with the other parts of the building, which are decidedly Roman, would warrant our referring them to the remote period of eight and twenty hundred years, the era of Solomon the king of Israel and Judah, who built Hamath and Tadmore in the desert.

The second builders of this enormous pile have built upon the foundations of the former building, and, in order that the appearance of the whole might seem to be of one date, they have cut a new surface upon the old stones. This operation has not been completely finished, and some of the stones remain half cut, exhibiting part of the old surface and part of the new, so that the different eras of the building are exemplified in the same stone. We measured two of the stones near the south-west corner in the south wall; one of them was sixty-seven feet long, nearly fourteen feet broad, and nine feet thick; the other was sixty-four feet long: we could not measure the breadth and thickness.

There is a third stone apparently of the same dimensions. These have been partly cut for a new surface, and partly not. They are, perhaps, the most ponderous masses that human hands or human machinery ever moved into a wall, and here they are between twenty and thirty feet above the foundation. Indeed, I am not acquainted with any building, except the one under consideration, where we can find stones the half of the above dimensions, or even the fourth of it. The northern wall of Jerusalem, which Josephus says was built of stones thirty feet long, has long since been destroyed, and every stone broken to pieces. In the pyramids of Egypt we saw one or two stones eighteen feet long, and at Koom Ombos measured one of twenty-three feet; but these are but occasional blocks introduced for purposes of particular security; but a whole wall, or a whole building, of nearly four hundred feet a side, constructed of stones from thirty to sixty feet long, is something more than Cyclopean; the labors of Hercules were but a joke to this. However, I am not disposed to think that these immense blocks formed any part of the original wall; they do not harmonize with that which is around them, and the part which is below them is the repaired, and not the original wall. Most probably they were intended for stone columns to serve some ornamental purpose in the interior. The great disproportion of their length to their breadth and thickness, their

being all in the same part of the wall, and there being none like them in any other part of the building, seem to authorise the supposition. The place which they occupy in the wall is nearly on a level with the floor of the interior of the building, and hence they were edged into it by the repairer, who knew no better use for them. The northern part of this outside wall is more modern, and, in my opinion, Roman. The stones are much smaller, and it is vaulted below to support the floor within, the southern part seems to be banked up with earth and stone, without arches. So much for the shell of this magnificent structure, which has evidently been a wall of defence to protect the precious structures within. These we approach over an arched bridge, and many fragments of the ruined walls. The floor in the interior is raised by arches and embankments, between twenty and thirty feet above the level of the surrounding ground, and is completely covered with the ruins of ancient temples, which have been all of the Corinthian order of architecture, and built of a coarse species of marble. Many fragments of large-grained red granite lie scattered about in different places, and the whole interior of the walls is one continued series of architectural decoration of pilasters and cornices of the most minute workmanship, succeeding each other; and all round there have been chapels and niches for setting up images, and places for the vo-

taries to perform their devotions. Besides this preparation for the general rites of Pagan idolatry, there are the remains of several temples for the rites of particular deities. One of these is seen from the road over a breach in the wall; it is peripteral and hypethral, and appears at one time to have been used as a Christian church; both columns and walls still remain. Of another temple there are only six columns, and of others merely the substructions. On the north side of the building there are several apartments, which were probably used for the accommodation of the hierarchy. The whole fitting up of the interior must have been extremely elegant, and bears evident marks of Roman workmanship, though I cannot assign any exact date either as to when it was reconstructed, or when it was overthrown; though I think it most probable that it was rebuilt in the time of Hadrian, and destroyed by the Saracens. There is one large stone covered with an Arabic inscription, which might throw some light on the subject, but that I was unable to read, and had not time to procure a person to read it for me.

The field around this stately edifice is rich, and well cultivated, and presented an excellent crop of barley. On the west and on the south, it has been carefully levelled, and formed into large platforms; and the effects of the former improvement are still visible in the magnificent walnut-trees, and crops

of barley with which it is covered; but the general aspect of the country is barren and unproductive. Balbec appears to have been the original name which the Greeks translated into their language by Heliopolis, which means the same thing—city of the sun. The Romans adopted the Greek name, and the word Balbec is not to be found in any ancient author. However, the language of the country has preserved the ancient appellation, while the Greek and Roman translation has perished with their dominion. It stands in a delightful situation, on the eastern verge, and near the head of the vale of Beka, which leads down in a south-west direction to Tyre, and opens by a narrow pass in an easterly direction upon the Orontes, communicating with Tadmore, Hamath, and Mesopotamia; and must have been a great thoroughfare, and depôt for trade, when Babylon and Nineveh, Tyre and Sidon, possessed the commerce of the world. By the Greek and Roman authors, the whole track is called Celosyria, and the mountains which run between this valley and the sea, are called Libanus, and those which run between it and Damascus, Anti-libanus, merely from being on the opposite side of the valley. Though more correctly, I think the whole track between Lebanon and Gibl Shiekh entitled to be called Celosyria, and Gibl Shiekh itself Anti-libanus. But such a nomenclature is the mere conceit of Greek and Roman authors;

they are not known in the country, and there is no foundation for them in the nature of the place.

The present population of Balbec is about 500 souls, the greater part of whom are Mussulmans; there is besides a number of Syrian and Greek Christians. My principal intercourse was with the latter, whom I found remarkably civil. The bazars, which scarcely deserve the name, are few, and ill provided with articles of convenience, or even necessity.

We resumed our journey on the 9th, having spent one whole day at Balbec; at half past eight in the morning, we passed that noble ruin which I have just been describing, and set forward through the vale of Beka, towards Mount Lebanon. At every step in the commencement of our journey, we saw some aged relic, some well cut stone, the half obliterated verge of some ancient terrace, or the magnificent walnuts which they supported, to remind us of the former grandeur, and the present ruin of the place. In about three quarters of an hour we come to a small village, of which, strange as it may appear, I could not learn the name, though I inquired it at several of the inhabitants; sometimes they stared with amazement, as if they did not understand me, sometimes they repeated my question, at other times they took no more notice of it than if I had not spoken to them, and seemed as reluctant to give it as if I had been going to bewitch,

or write a sentence of condemnation against them. In about half an hour further, we passed an ancient monumental column on the left, standing alone, at a little distance from the road. Maundrell states that he passed it on his right; but he missed his way, having proceeded too far down the valley, before he entered the mountain foreground. Another hour's travelling brought us to the village of Ât or Âd, which stands on the mountain foreground. We had now completely crossed the vale of Beka, which we judged to be about six miles broad. It seemed to widen considerably on our left. It was partially cultivated, and very thinly inhabited. Large fields of it were lying quite in a state of nature, as if it had never undergone the operation of the plough, and the crops on those parts that were cultivated, promised but an indifferent return to the labors of the husbandman. Having passed the village of Ât, we ascended slowly the mountain foreground, which we traversed in a turning and winding direction, among shrubs and flowers, that but half covered the surface of the red earth. After three hours' fatiguing march through this rugged scenery, we passed the ruins of an ancient village, and plunged into a deep narrow stony vale, where the rock was cut down on each side, and hollowed out, as if it had once been the bed of a mighty torrent. Here we encamped for the night, beside a small stream of water, and a

beautiful spreading walnut tree, that had lent its shade to many a traveller. We are now at the base of the snow-crowned Lebanon, and streams of water, formed by the melting of the snow, are pouring down from it into the vale, in a thousand channels. The natives call Mount Lebanon, Gibl Leban, and include in that appellation Gibl Shiekh, and the whole mountainous track from the Mediterranean to the Jordan. The distinction of Libanus and Anti-libanus is unknown among them.

Next morning, the 10th, we began to climb the mountain: the ascent is steep, but we traversed it in a turning and winding direction, and travelled on without any difficulty. We passed several deep trenches that had evidently been formed by avalanches from the sides of the mountain, and after travelling for about an hour and ten minutes, we arrived at the snow, which lay only in patches, and was melting so fast, that in a few days, I have no doubt, the sun would gild the surface of the naked mountain. Here we were met by our worthy friend Shiekh Latouff, whom we had formerly seen at Reshia, and who, being apprized of our arrival by a messenger from Balbec, who received two dollars for his pains, came to meet us at the commencement of the snow, to conduct us over the mountain. In half an hour we reached the summit. The cold was bracing and agreeable, compared with the sultry heat reflected from the parched and stony sur-

face which we had left in the morning. From the towering height of this snow covered mountain, we beheld the sea, with clouds hanging over it; the irregular mountain foreground, that concealed the plain of Tripoli, and seemed to stretch on to the ocean; the delightful village of Eden, and numerous other villages that covered the sides, or occupied the base, of a deep and fertile ravine, with a profusion of walnut and mulberry trees; all of which, seen from the summit of the far-famed Lebanon, formed a most enchanting prospect, which we quit with reluctance; reverting the eye, brimful of sorrow, toward the unseen Nineveh, Bagdadt, and Babylon, the glory of the ancient world, the boast of the Saracenic, and the neglect of the present.

The descent is rather precipitous, and winds by a long circuitous direction, down the side of the mountain. In a few minutes we came in sight of the far-famed cedars that lay down before us, on our right. The natives call them Arsilebân. At first they appeared like a dark spot on the base of the mountain, and afterwards like a clump of dwarfish shrubs, that possessed neither dignity nor beauty, nor any thing to entitle them to a visit, but the name. In about an hour and a half, we reached them. They are large and tall, and beautiful, the most picturesque productions of the vegetable world that we had ever seen. There are in this little clump two generations of trees: the old-

est are large and massy, rearing their heads to an enormous height, and spreading their branches afar. We measured one of them, which we afterwards saw was not the largest in the clump, and found it thirty-two feet in circumference. Seven of these trees have a particularly ancient appearance, the rest are younger, but equally tall, though, for want of space, their branches are not so spreading; yet the spectator views them with an elevation and warmth of heart, and feels as if he were introduced to the venerable descendants of an illustrious family, who, tired with the persecution and assaults of fortune, had taken up their abode in this sequestered and sunny spot, which they hallow by their presence, where they grow uncontaminated, and look with a lordly pre-eminence over the ground, which in better days, their ancestors called their own. The clump is so small that a person may walk round it in half an hour. The old cedars are not found in any other part of Lebanon. Young trees are occasionally met with; they are very productive, and cast many seeds annually. The surface all round, is covered with rock and stone, with a partial, but luxuriant vegetation, springing up in the interstices.

After an excellent collation, which was provided for us by our worthy shiekh, we took leave of the cedars of Lebanon, and proceeded on our way to the village of Eden.

The road was rugged and stony, and lay along

the side of the hill by the foot of the mountain-ridge that bounds the valley on the north, and, being high, commanded an extensive and delightful prospect. No Mussulman is allowed to reside in this quarter of Mount Lebanon; it is entirely occupied by Christians and Druses. In some parts the one prevails, in others the other. Prince Bushir, who governs the country, is of the latter persuasion, and resides at Dair el Gamer, which is about fifteen miles to the south; but he exercises no greater authority over his Christian subjects than over those who profess his own religion, and the parties themselves live peaceably together. The religion of the Druses is not well known; they are said to be universalists, and consider all religions as the same; they are neither Christians nor Moslems, but are said to partake a little of both. They publish no books, and hardly read or write any; and, whatever may be their tenets, one thing is certain, that they have neither enlightened nor elevated the character of those who profess them. The prince pays a handsome tribute to the Porte, on condition that no Mussulman shall enter his territory. In two hours and a half we arrived at Eden, and pitched our tent in a delightful spot on the east of the village. The whole of this village, with a considerable portion of land, belongs to shiekh Latouff and his brother, who reside here during the summer, and devote themselves to the

cultivation of the silk-worm. In the evening we received a visit from the bishop, who is a man of education, and had spent several years at Rome, and spoke good Italian. He wore a long beard, which is not much esteemed in Mount Lebanon. All the shiekhs wear mustachoes, and talk rather contemptuously of beards, as they do of faces that are completely shaved. The Christians here are Maronite Catholics, they acknowledge the supremacy of the Pope, but differ from Catholics, generally so called, in having the Church service performed in their own language, and in being monothelites. They derive their name and tenets from Maroun, a monk of the sixth century. At the source of the waters, which is a pleasant and picturesque spot, at a small distance from the village, we visited a convent, which went by the name of The Convent of Saint Antonio di Padua, and which is by many degrees the poorest and dirtiest convent I ever beheld. There is a small portion of ground attached to it, which the holy fathers, whom I think I might be permitted here to call the holy lubbers, cultivate with their own hands, and neither their dress, nor appearance, learning, nor accommodation, exceed that of ordinary laborers. This is a disgrace to themselves, or to the people among whom they reside. They should either quit the office, or maintain it respectably. All monasteries, in my opinion, are bad in-

stitutions; but while they exist they ought not to be parish poor-houses. Our friend, the Bishop, was also miserably accommodated, in a small house in the village; but it was clean, and he seemed a happy man; the poor monks certainly did not. The houses of the shiekhs have good substantial walls, but the best rooms are generally occupied by the silk-worms, and are rarely in a state fit to receive human beings. In visiting the brother-in-law of our worthy shiekh, who is accounted one of the richest men in the country, we were received on carpets spread under a tree, and presented with the usual fare of pipes, coffee, and lemonade. Smoking tobacco is not so much abused here as among the Turks, it is employed more as a general luxury to regale their friendly meetings than as a constant and daily exercise, as regularly performed as their stated prayers, or necessary meals of the Moslems.

We remained two days in Eden, and, on the 13th of June, set out for Tripoli, accompanied by our friend shiekh Latouff. The distance is seven hours and a half, and by many degrees the most impracticable road I ever travelled. It is rocky and precipitous, and, for about five hours, a continued and harassing descent, after which, it improved, and the plantations of mulberry trees about the villages, or in the bottom of the narrow dells, were extremely beautiful. In about an hour further we arrived at the village Zgarti, which is the

winter residence of the two respectable shiekhs of Eden, and is delightfully situated on the bend of the river Reshin, which is here augmented by the influx of two tributary streams, the Jourti and Abouali. The water is of a white chalky color, resembling the rocks that lie between it and Eden.

From Zgarti to Tripoli, the distance is an hour and a half, and the ride extremely pleasant, over an undulating surface, covered with olive trees; the soil, generally speaking, has not sufficient depth to admit of cultivation, and the shade of the olive prevents the evaporation of moisture. We crossed the river by a stone bridge, without a parapet, and in about half an hour came to the edge of the rocky flat, where we had an excellent view of Tripoli, situated close at its base, on the edge of a fine alluvial plain, which spreads out between it and the sea, and is divided into gardens, shaded with the fig, the walnut, the mulberry, and the pomegranate. We passed the town, and proceeded through the plain, and pitched our tents close upon the beach, at a short distance from the Marino. The Ospray was riding in the bay to carry us to Europe, and our friends came on shore to welcome our arrival a little beyond the town.

There is no connexion by houses between the Marino and Tripoli, but there is a constant thoroughfare of passengers going to and from, walking, or riding on horses, asses, or mules.

The women here wear the large white upper

garment, and cover their faces with a dark-colored handkerchief. The men wear the long robes, the striped abba, and the caftan, which they call gambess, and the silk turban already described, the sash round the waist is charged with the dagger, and pistols, and a sword is slung round the shoulders. The same distinction prevails between the dresses of Turks and Christians as in other places. The gay colors, the yellow slippers and the white turbans belong to the former; the grave colors, the red boots, and the blue robes to the latter. But the Turks, although they are in possession of the supreme power, are not so much dreaded in Tripoli as in other parts of Syria, neither is their religion so much respected by the Christians. Several times in passing between the town and our encampment I have seen the Christian boys praying in ridicule of the Mahometans, calling out the same words, and performing the same genuflexions with them. This could not have been done in Damascus, Jerusalem, or Cairo; but here the great strength of the Christians emboldens the youth on the one hand, and the government overlook what would otherwise be considered as an insult.

Tripoli is an ancient city, though it possesses no remains of antiquity. It is mentioned by Strabo, who derives the name from its having three cities connected with it, Tyre, Sidon, and Aradus, probably as its founders.

It is stated that Kelaun, king, or rather governor

of Egypt, took it from the Franks in 1289, when he demolished it entirely, and built the present city. In the language of the country it is called Trablous. It is built after the Arab fashion, with fountains before the houses as in Damascus, and the natives are extremely anxious that it should be acknowledged a larger and a finer town than it, which certainly is not the case. The population was stated to me at 14,000, but I should imagine that it contained more than twice that number. The houses are good, and whitened, and the whole town has a light and clean appearance; the streets are narrow, irregular, and badly paved; the bazars are few, and but indifferently stocked with commodities. A number of cafés are situated on the banks of the river which runs through the edge of the town, and are pleasant, because they are cool; but are in no respect equal to the cafés in Damascus. The fruit is in great profusion, and of the same description; but I think the lousi of Eden much higher flavored than those of Damascus. Iced water is equally abundant, and equally esteemed.

There is a Roman catholic convent in Tripoli, though but few Christians of that persuasion; the Greek Christians are more numerous, and the Maronite still more so; all of them have convents.

There is an English, and a French consul in Tripoli; the former of whom is a very old man, and seems to be always asleep; he had lately married a

young Arab girl for his wife, who immediately laid aside the veil, walked about in the company of gentlemen, and received visiters, as the ladies do in Europe.

We have now finished our Syrian tour, and are prepared to leave this charming country, where Heaven showers his bounty with a liberal hand on the earth, and in the sky; but where man neglects to profit by the boon, and raise himself to heaven. The shiekh of the caravan, the soldier, the interpreter, the servants, the tent pitchers, are all paid off; they have performed their task, and now plod their way back to their several homes. On the morning of the 17th, our tents were all struck, and by twelve o'clock we got on board, and immediately set sail for the isle of Paros. Our first operation, after entering our cabins, was to shave our beards and mustachoes, to lay aside our Turkish robes, and to exhibit our natural dimensions in the light and comfortable garb of Europeans. We hardly knew our naked faces in the glass, and were known to each other as old acquaintances with whom we felt inclined to talk over all that had occurred since the last time we had met.

On the 18th, we were opposed by a contrary wind, and compelled to wedge our way by tedious and traverse sailing. On the 24th we lost sight of Cyprus; on the 28th we were beating up a breast of Rhodes through a heavy sea; on the 30th, we

passed Cape Crio and Stanchio, and were hailed by a schooner bearing for Crete; on the 2d of July, we had a distant glimpse of the barren island of Patmos where St. John wrote the Revelations. On the morning of the 3d, we passed the picturesque and memorable Naxos, where the ungallant Theseus abandoned the unfortunate Ariadne. After which, a few minutes brought us to Nausa the harbor of Paros, where we anchored in the same station that we had occupied the year before. A slave ship had passed into the bay a little before us, which had left Tripoli in Africa about ten days before, and was bound for Constantinople with a cargo of female slaves; they were all in good health and excellent habit of body, and many of them had small and handsome features; they seemed perfectly happy and resigned to their fate, and were laughing and running about, catching grasshoppers, and amusing themselves on shore with the most perfect unconcern. So easily moulded is the human heart to circumstances, that there is no situation in which we can be placed, that time will not render tolerable. The anguish of having parted with home, with father and mother, and sister and brother, and friends, had had ten days to soften into tranquillity, and the inability to alter or control had reconciled them to their fate; a little liberty on shore, had restored their youthful spirits, and happily made them forget their degraded

condition. Night closes in, and they are reminded of their bondage, all are hurried on board the vessel, and huddled up together like cattle in a pinfold. What monsters are slave merchants, slave drivers, and kidnappers, and all the dealers in human flesh! Let them be exiled from society, and no peace or intercourse held with them, till the scandalous traffic be utterly abolished, and the enslaved set free. The boon of freedom the bondman owes to England, and the emancipated heart will feel, and the emancipated tongue will tell to future times, that an English senator had the courage and the Christianity to lend his genius and his labor to unshackle the unfortunate African, by teaching a mercenary world that the color of the skin is neither vice nor virtue in the wearer; that man claims humanity from man, to be paid for the labor of his hands, and freely to enjoy the air of heaven, which God hath freely spread around him.

The navy waters in the Bay of Nausa. It has a safe and well sheltered anchorage, but there is no land accommodation, and hardly a purchaseable commodity in the place; not so Paroikia, or, as it is there pronounced, Parekia, which is the other harbor of Paros; but it is little frequented by shipping on account of the inferiority of its harbor. We remained four days in the harbor of Parekia, from which we sailed for Delos on the 9th, and

thence on the 15th for Milo, anciently Melos, where we arrived at four P. M. of the same day; the distance is about seventy miles. As we passed the islands of Serpho, Syra, and Argentiera, the pleasant looking villages along their sloping cliffs reminded us of our approach to Christian countries and to Christian habits. The half forgotten sound of bells, announcing the welcome return of the weekly sabbath, and pealing in the hour of public prayer, surprized and delighted us, and called up many recollections of our native home; such a call to the house of God is not permitted in Turkey, where Christians and Moslems dwell promiscuously together; but in many islands of the Archipelago, where the inhabitants are entirely Christian, and pay for their privileges, they are summoned to the house of prayer by bells, in the same manner as in Christian Europe.

The entrance to the harbor of Milo is bold and picturesque; two large masses of rock project a little from the island on the left. The town of Castro with a castle to guard the entrance, stands high on the summit of the rock, on the same side. The bay is deep, and runs almost quite through the island; the anchorage is good, but there is no town close to the bay in any part; at the head of the bay the ground is low, and infested with malaria, yet here with a matchless perversity, still stands the principal town of Milo, about two miles from

the shore. We did not visit it, but were informed by the inhabitants of Castro, whom good sense has directed to choose a healthy situation for their residence, that the town of Milo is extremely unwholesome, and that the countenances of the people who dwell in it are as white as chalk. There are about five hundred families in the whole island, and the whole population is estimated at about 2000 souls. On the 16th, we procured horses, and rode to Castro; the road lay up a steep ascent on which we observed many masses of obsidian. The whole mountain is volcanic, and the effects of its action are seen in the theatre which lies between the town and the entrance of the harbor, and which has been completely buried by a shower of volcanic ashes. A few steps of it have been uncovered on one side, they consist of the marble of the island, and are fresh and uninjured.

At Castro the air is good, and the people are healthy, the village is small, the houses are built of stone, and the streets are very irregular. It is the best place to obtain pilots for the Archipelago. By the time that we returned to the vessel our watering was completed, and we weighed anchor at four, P. M. and beat out of the harbor. Nothing can be more delightful than the prospect which the traveller enjoys in going into, and coming out, of the different harbors in the Archipelago. That of Milo is pre-eminent; when out at sea, and looking back

to the lofty and picturesque situation of Castro, the conical mountains, and steeps on each side of the bay, surrounded by the clustering cyclades, and lighted up with the softened glow of the evening sun, the soul is delighted and refined, and the eye is never tired with gazing on the scene. Small Greek vessels with white sails, and finely painted hulls, are constantly passing and repassing, going to and from their respective islands. One vessel brushes up under a favorable gale, with all her stun sails set; another is quite becalmed, and anxiously looking out for a breeze; while a third is scudding along the shore, and catching a wind from the land that sends it merrily forward on its course. Such scenes of activity, mingled with the recollection of their ancient grandeur, holds the mind in a state of pleasing and continual enchantment.

From Milo it was the intention of the noble traveller to have sailed for Athens, and to have extended his tour to those parts of Greece which he had not been able to visit the year before; but the plague was again raging in Libadia and Attica; even Athens itself was supposed to be infected. Not wishing to close with such an enemy of our race, all thoughts of returning to Athens were therefore abandoned, and we steered directly for Malta.

On the morning of the 17th, we were off Cape St. Angelo; the rock is bold and irregular, and of a reddish hue. The island of Cerigo, the ancient

Cythera, where Venus sprung from the froth of the sea, is less rugged in appearance than any of the islands. It contains a number of houses, and exhibits considerable cultivation; but is, upon the whole, a barren looking residence for the Queen of Love and Beauty. In the Saronic Gulf the wind began to head us, and when we reached Cape Metapan we were six points off our course. On the 19th, the wind became favorable, and during the night we went three or four knots an hour. This continued during the 20th, and all the 21st the weather was particularly pleasant, and the sea so smooth, that though we were going at the rate of four knots an hour, it was impossible to tell, when we were below, that the vessel was moving. This continued also during the 22d, and on the 23d at noon we arrived in the quarantine harbor at Malta, and had a quarantine of 15 days assigned us. Here I left the noble family, and here I close the narrative of the extensive tour which I had the honor of performing in their company, and which throughout had really been a journey of pleasure. One unfortunate sailor, in a state of intoxication, was drowned in the harbor of Malta, on the outgoing; but, saving that, not one accident befel any of the party. Our numbers were not thinned by death, nor our comforts abridged by disease. All returned in excellent health, delighted with the voyage that they had achieved, and fully satisfied, that if

they had travelled to the world's end, they would not have found a place where man is so eminently raised amid this vast creation, where he enjoys so many political and religious privileges, as in England. The proper effect of such an envied possession should not be to make her citizens proud, forgetful of themselves, and disdainful to others; but to make them value the means by which they have attained the lofty pre-eminence, and to teach their descendants to run the same virtuous race; that men of after-times may say to them, as the Schereeff in Jerusalem said to us, "We believe the word of an Englishman, because an Englishman speaks the truth." Keep that which is committed to your trust—the character acquired for you by your ancestors.

END OF THE SECOND VOLUME.

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